

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا

Tajweed for Young Children

A translation of *Baar Tajweed*

By

Moulana (Qari) Dawood Muhammad Limbada
(Umarwadi) ﷺ

Tajweed for Young Children

Table of contents

Preface by Shaykh Abdur Raheem ibn Qari Dawood Limbada...	1
The opinion of: Darul Uloom Jamia Husainia, Rander's principal Sheikh Muhammad Saeed Randeri	2
The opinion of: Darul Uloom Falahe Daarain, Tadkeshwar's teacher of Tajweed: Qari Muhammad Saalih	3
The opinion of my dear respected teacher: Haji Moulana Qari Muhammad Ibrahim Jara, of Naroli	4
Author's Foreword to the 4 th edition	5
1.1 - Good manners when reciting	8
Rules of ta'awwuz and tasmiyyah	8
The rules for surah tawbah	9
1.2 - Makhraj	11
What is tajweed?	11
Lahn jalii	12
Lahn khafii	13
Parts of the tongue	14
1.3 - مَخَارِج - the parts of the Tongue, mouth, teeth and throat that sounds are made with	15
The makhraj of the huroof maddah	15
The makhraj of the huroof halqi	17
The makhraj of the huroof lahawii	19
The makhraj of the huroof shajari	21
The makhraj of the huroof haafi	23
The makhraj of the huroof tarafii	24
The makhraj of the huroof nit'ee	26
The makhraj of the huroof thanawi	28
The makhraj of the huroof safeer	29
The makhraj of the huroof shafawii	30
The makhraj of the huroof ghunna	32

1.4 - Important terms used throughout this book to describe the writing of Arabic

Harakaat حَرَكَات	.....
Tanween تَنْوِين	.....
Sukoon سُكُون	.....
Tashdeed تَشْدِيد	.....
Waqf وَقْف	.....
Ghunnah غُنَّة	.....
Ikhfaa إِخْفَاء	.....
Qalb / Iqlaab قَلْب / اِقْلَاب	.....
Idhghaam اِذْغَام	.....
Izhaar اِظْهَار	.....

1.5 - Letters with a mouth full of air, and empty of air

Full mouth letters - isti'laai اِسْتِغْلَائِي	.....
Empty mouth letters اِسْتِغْلَائِي	.....
Huroof mushtarak (mixed state letters) مُشْتَرَك	.....
Alif madda and wow maddah اَلِف مَدَّة وَاو مَدَّة	.....
Laam in the word Allah اَلله	.....
The letter raa راء	.....
Raa mutaharrik راء مُتَحَرِّك	.....
Raa mushaddad راء مُشَدَّد	.....
Raa saakin راء سَاكِن	.....
Raa saakin waqfii راء سَاكِن وَقْفِي	.....
Raa mawqoof راء مَوْقُوف	.....

1.6.1: The rules of noon saakin and tanween نُون سَاكِن وَالتَّنْوِين

Izhaar اِظْهَار	.....
Idghaam اِذْغَام	.....
Iqlaab اِقْلَاب	.....
Ikhfaa إِخْفَاء	.....

1.6.2: The rules of meen saakin مِيم سَاكِن

Idghaam اِذْغَام
Ikhfaa إِخْفَاء

Izhaar اِظْهَار
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1.7 - Characteristics of sounds صِفَات
The chapter on the sifaat laazima صِفَات لَازِمَةٌ
Types of sifaat mutadhaada صِفَات مُتَضَادَّة	.....
Sifat hams هَمْس	.....
Sifat jahr جَهْر	.....
Sifat shiddah شِدَّة	.....
Sifat rikhwah رِخْوَة	.....
Sifat tawassut تَوَسُّط	.....
Sifat isti'laa اِسْتِغْلَاء	.....
Sifat istifaal اِسْتِغْفَال	.....
Sifat itbaaq اِطْبَاق	.....
Sifat infitaah اِنْفِتَاح	.....
Sifat izlaaq اِذْلَاق	.....
Sifat ismaat اِصْمَات	.....
1.8 - Sifaat ghayr mutadhaada غَيْر مُتَضَادَّة	.....
Sifat safeer صَفِير	.....
Sifat qalqala قَلْقَلَة	.....
Sifat leen لِين	.....
Sifat inhiraaf اِنْحِرَاف	.....
Sifat takreer تَكْرِير	.....
Sifat tafash-shii تَفْشِي	.....
Istitaala اِسْتِغْلَالَة	.....
1.9 - Madd مَد	.....
1.9.1: What is madd?	.....
What is a harf madd مَد؟	.....
What is a harf Leen لِين	.....
What is tuwl طَوِيل؟	.....
What is tawassut تَوَسُّط؟
What is qasr قَصْر؟
1.9.2: Types of madd مَد
What is madd asli اَصْلِي؟

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What is qasr قَصْر؟

1.9.2: Types of madd مَد

What is madd asli اَصْلِي؟

What is madd far'ee	فَرَعِي	8
Madd muttasil wajib	مُتَّصِلٌ وَاجِبٌ	8
Madd munfasil wajib	مُنْفَصِلٌ وَاجِبٌ	8
Madd aaridhi waqfi	عَارِضِيٌّ وَقْفِيٌّ	9
Madd aaridhi leen	عَارِضِيٌّ لَيْنٌ	9
Madd laazim wajib	لَازِمٌ وَاجِبٌ	9
1.9.3: Types of madd laazim		9
Madd laazim kalmi muthaqqal	كَلِمِيٌّ مُثَقَّلٌ	9
Madd laazim kalmi mukhaffaf	كَلِمِيٌّ مُخَفَّفٌ	9
Huroof muqatta'aat	مُقَطَّعَاتٌ	9
Madd laazim harfi muthaqqal	حَرْفِيٌّ مُثَقَّلٌ	9
Madd laazim harfi mukhaffaf	حَرْفِيٌّ مُخَفَّفٌ	9
1.10 – Waqf	وَقْفٌ	9
What is waqf	وَقْفٌ؟	9
Waqf bil iskaan	إِسْكَانٌ	9
Waqf bir rawm	رَوْمٌ	9
Waqf bil ishmaam	إِسْمَامٌ	9
Notes		9
Saktah	سَكْتَةٌ	10
1.11 – Examples of putting tajweed into practice		10
Harf haafii	حَافِيٌّ	10
Harf lahwii	لَاحْوِيٌّ	10
1.12 – Translation of important key terms		10
Lesson 1		10
Lesson 2		10
Lesson 3		10
Lesson 5		10
Lesson 6		10
Lesson 7		10
Lesson 8		10
Lesson 9		10
Lesson 10		10

PREFACE BY SHAYKH ABDUR RAHEEM IBN QARI DAWOOD LIMBADA

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ . آمَّا بَعْدُ .

Reciting Quran with *tajweed* is extremely important. The great Imam of *tajweed*, Imam Jazari ؒ has said:

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمٌ

“Implementing *tajweed* is *hatmun laazim* (necessary).”

In 1966, my late father, Qari Dawood Limbada, may Allah have mercy on him, wrote a concise book on *tajweed*. He was an Imam in Bodhan, Gujarat, India, and his aim was to make *tajweed* accessible for pupils in madrassas.

It was the first book of its kind in the Gujarati language. The book gained widespread acceptance, and was used throughout Gujarat for over 50 years.

My mother tells me that he would first write a passage, and then cut, edit, improve and correct it until he was happy with it. He would look for the simplest examples and he himself taught it for some time before he was encouraged to publish it by the committee of the madrasa.

For over half a century, it remained available only in the Gujarati language. We began to translate it into English while he was still alive, but unfortunately, it did not reach completion. After he passed away, my brother, Moulana Abdul Hafiz, along with the help of my brother-in-law, Qari Ismail Nanabava, completed the translation from Gujarati into English.

We beseech Allah to grant acceptance to this English version as He did to the Gujarati version.

May Allah ﷻ reward my dear respected father, and elevate his ranks in *jannah*. May Allah make this short treatise a *sadqaae jaariyah* (enduring charity) for him. Ameen.

(Shaykh) Abdul Raheem Limbada

21 Shabaan 1438 AH

18th May 2017

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Madd muttasil wajib	مُتَّصِلٌ وَاجِبٌ	8
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Madd aaridhi leen	عَارِضِي لَيْنٍ	9
Madd laazim wajib	لَازِمٌ وَاجِبٌ	9
1.9.3:Types of madd laazim		9
Madd laazim kalmi muthaqqal	كَلِمِي مُثَقَّلٌ	9
Madd laazim kalmi mukhaffaf	كَلِمِي مُخَفَّفٌ	9
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THE OPINION OF:
DARUL ULOOM JAMIA HUSAINIA, RANER'S
PRINCIPAL
SHEIKH MUHAMMAD SAEED RANDERI رحمہ اللہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ وَكَفَى وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَى. أَمَّا بَعْدُ

Moulana Qari Dawood Limbada sahib's book, *Tajweed for Young Children*, contains even the smallest rules on the pronunciation of Arabic letters (مَخَارِج) and the rules of Quran recitation (تَجْوِيد). It has been elegantly written, with examples, using clear and simple language.

The contents of this book will help a student to read the Quran with *tajweed*. In the madrassas of Gujarat, India, the book has proved immensely beneficial to students.

We pray that the Almighty bless the book, accept it, and help popularise it far and wide. Ameen.

The Servant:

Moulana Saeed Randeri

Servant of Jamea Hussainia, Raner

14th April 1970

THE OPINION OF:
DARUL ULOOM FALAHE DAARAIN,
TADKESHWAR'S
TEACHER OF TAJWEED:
QARI MUHAMMAD SAALIH رحمہ اللہ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This small book, *Tajweed for Young Children*, is the first *tajweed* book written in the Gujarati language. It has given the servants of Allah access to *tajweed* learning, and allowed teachers to teach the rules of *tajweed* to others.

The author, the honourable Qari Moulana Dawood Muhammad Limbada of Umarwada, has expended a tremendous amount of effort in producing a unique piece of work for the children of Gujarat.

I consider this work of his to be a huge service to the people. I pray that the Almighty Allah accept this small book forever, and that it is used in the madrassas to support the correct learning of *tajweed*.

The aforementioned book is hugely beneficial for beginning students of *tajweed*, and really should be used to teach them. Therefore, current primary level madrassas are encouraged to integrate this book into their syllabus.

Sincerely yours and in need of your duas:

Muhammad Salih Jogwari

Tajweed Department

Falaah e Daarain

Tadkeshwar

District Surat

12th May 1970

THE OPINION OF:
DARUL ULOOM JAMIA HUSAINIA, RANER'S
PRINCIPAL
SHEIKH MUHAMMAD SAEED RANERI

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Tajweed Department

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Tadkeshwar

District Surat

12th May 1970

THE OPINION OF MY DEAR RESPECTED
TEACHER: HAJI MOULANA QARI
MUHAMMAD IBRAHIM JARA رحمته الله, OF NAROLI

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ. آمَّا بَعْدُ:

Moulana Qari Dawood Muhammad Limbada sahib of Umarwada has done a tremendous favour upon the Muslims of Gujarat, through his Gujarati book *Tajweed* for young children. The book is in the field of *Tajweed* and *qiraa'ah* and is full of Arabic examples. It required a huge amount of effort and this effort should be celebrated and he should be congratulated.

For this reason, I make an earnest appeal to the Muslims of Gujarat that they benefit from this book and use it to correct their reading of the Quran.

They should introduce this book into the primary syllabus, so that they produce students who read Quran correctly from the very beginning. Thus, they will always be protected from the sin and curse of incorrect recitation and be able to act upon the hadiths of the Prophet ﷺ to gain the reward of both worlds:

Hadith: The Prophet ﷺ has said: "There are many people who recite the Quran, but the Quran curses them (because they recite incorrectly).

May Allah protect us from the curse of incorrectly reading the Quran. Ameen.

Finally, I pray that Allah accepts the aforementioned book and make it a means of success and salvation for the author, publisher, and those who distribute it.

آمِينَ يَا رَبَّ الْعَالَمِينَ. فَقَطِّ وَالسَّلَامُ.

The Sinful One - In need of your prayers
Muhammad Ibrahim Jara, former teacher of *tajweed*
Madressa Jamia Husainia, Rander, District Surat
Currently located at: Madressa Talimul Islam
Kafue, Zambia, Africa
8th May 1973

AUTHOR'S FOREWORD TO THE 4TH EDITION

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ. آمَّا بَعْدُ:

The reciting and reading of the Quran is both important and rewarding for the Muslims, but for it to be a real reflection of the words of Allah, it must be recited with *tajweed*, which is a field of study that has a lofty status of its own.

The young Muslims of today need Quranic and religious knowledge. Consequently, this difficult field of *tajweed* was in need of a simple book that would allow this knowledge to sink into the minds of children, without it being a burden on them.

Alhamdulillah, for the past 4 years, at Madressa Taalimul Islam, Bodhan, a Gujarati booklet has been used and included in the syllabus for the teaching of *tajweed*. An effort was made to instil an understanding of the subject into the minds of the children. Our experience showed that the book was highly effective, and to widen the audience and benefit others, we are now making the booklet available to everyone.

The lessons from the booklet mentioned above were shortened and simplified as much as possible, and the new book was called *Baar Tajweed* (*Tajweed for Young Children*). The book has, so far, been through eight reprints.

Through the grace of Allah, *Tajweed for Young Children* was an outstanding success, and very quickly went through 3 editions. With the help of Allah and the support of the public, this 4th edition is being printed. However much we show gratitude to Allah, and to members of the public who have helped, that gratitude will never be enough. We pray that Allah spreads the benefits of this book far and wide and as fast as the wind.

May Allah reward, both in this world and the next, all those people who helped print and publicise this book, and gave financial, verbal, and written support, and gave us their time. May He reward them according to His status, and may He send His special mercy on all of them. Ameen.

THE OPINION OF MY DEAR RESPECTED
TEACHER: HAJI MOULANA QARI
MUHAMMAD IBRAHIM JARA ﷺ, OF NAROLI

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ. آمَّا بَعْدُ:

Moulana Qari Dawood Muhammad Limbada sahib of Umarwada has done a tremendous favour upon the Muslims of Gujarat, through his Gujarati book *Tajweed* for young children. The book is in the field of *Tajweed* and *qiraa'ah* and is full of Arabic examples. It required a huge amount of effort and this effort should be celebrated and he should be congratulated.

For this reason, I make an earnest appeal to the Muslims of Gujarat that they benefit from this book and use it to correct their reading of the Quran.

They should introduce this book into the primary syllabus, so that they produce students who read Quran correctly from the very beginning. Thus, they will always be protected from the sin and curse of incorrect recitation and be able to act upon the hadiths of the Prophet ﷺ to gain the reward of both worlds:

Hadith: The Prophet ﷺ has said: "There are many people who recite the Quran, but the Quran curses them (because they recite incorrectly)." May Allah protect us from the curse of incorrectly reading the Quran. Ameen.

Finally, I pray that Allah accepts the aforementioned book and make it a means of success and salvation for the author, publisher, and all those who distribute it.

آمِينَ يَا رَبَّ الْعَالَمِينَ. فَقَطِّ وَالسَّلَامُ.

The Sinful One - In need of your prayers
Muhammad Ibrahim Jara, former teacher of *tajweed*
Madressa Jamia Husainia, Rander, District Surat
Currently located at: Madressa Talimul Islam
Kafue, Zambia, Africa

8th May 1973

AUTHOR'S FOREWORD TO THE 4TH EDITION

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ. آمَّا بَعْدُ:

The reciting and reading of the Quran is both important and rewarding for the Muslims, but for it to be a real reflection of the words of Allah, it must be recited with *tajweed*, which is a field of study that has a lofty status of its own.

The young Muslims of today need Quranic and religious knowledge. Consequently, this difficult field of *tajweed* was in need of a simple book that would allow this knowledge to sink into the minds of children, without it being a burden on them.

Alhamdulillah, for the past 4 years, at Madressa Taalimul Islam, Bodhan, a Gujarati booklet has been used and included in the syllabus for the teaching of *tajweed*. An effort was made to instil an understanding of the subject into the minds of the children. Our experience showed that the book was highly effective, and to widen the audience and benefit others, we are now making the booklet available to everyone.

The lessons from the booklet mentioned above were shortened and simplified as much as possible, and the new book was called *Baar Tajweed* (*Tajweed for Young Children*). The book has, so far, been through eight reprints.

Through the grace of Allah, *Tajweed for Young Children* was an outstanding success, and very quickly went through 3 editions. With the help of Allah and the support of the public, this 4th edition is being printed. However much we show gratitude to Allah, and to members of the public who have helped, that gratitude will never be enough. We pray that Allah spreads the benefits of this book far and wide and as fast as the wind.

May Allah reward, both in this world and the next, all those people who helped print and publicise this book, and gave financial, verbal, and written support, and gave us their time. May He reward them according to His status, and may He send His special mercy on all of them. Ameen.

This book also contains some of the rules and correct manners for praying the Quran, although, as the saying goes: محبت تم کو آداب محبت سکھائے گی - love itself will teach you the manners of love.

To keep this book short, simple and accessible for children, the most complex rules of *tajweed* have been omitted, and for this I apologise. Teachers are requested to ensure that:

1. Students recite the letters correctly from the very beginning.
2. Once five *paras* or *juz* have been completed, this book should be formally taught as part of the syllabus over a period of 3-4 years.
3. At the start of every year, revision should be done of all material taught in previous years.
4. All rules that have been taught must be applied to the student's Quran recitation immediately and consistently; only then will students be able to faithfully absorb the rules and understand and fully apply them.

We are all human; everybody makes mistakes. We pray that the Merciful Creator, who has given us the ability to serve his Quran, overlooks any mistakes and makes this book a means of eternal salvation.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Dawood Muhammad Limbada (of Umarwada)

Former student of Madrassa Jamea Hussainia, Rander

Servant of Madressa Talimul Islam, Bodhan

Currently living in: Dewsbury, UK.

(1974)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

Tajweed for Young Children

Part 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَبِّ يَسِّرْ وَلَا تُعَسِّرْ وَتَبِّم بِالْخَيْرِ

1.1 - GOOD MANNERS WHEN RECITING آداب

تَعَوُّذٌ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
تَسْمِيَّةٌ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

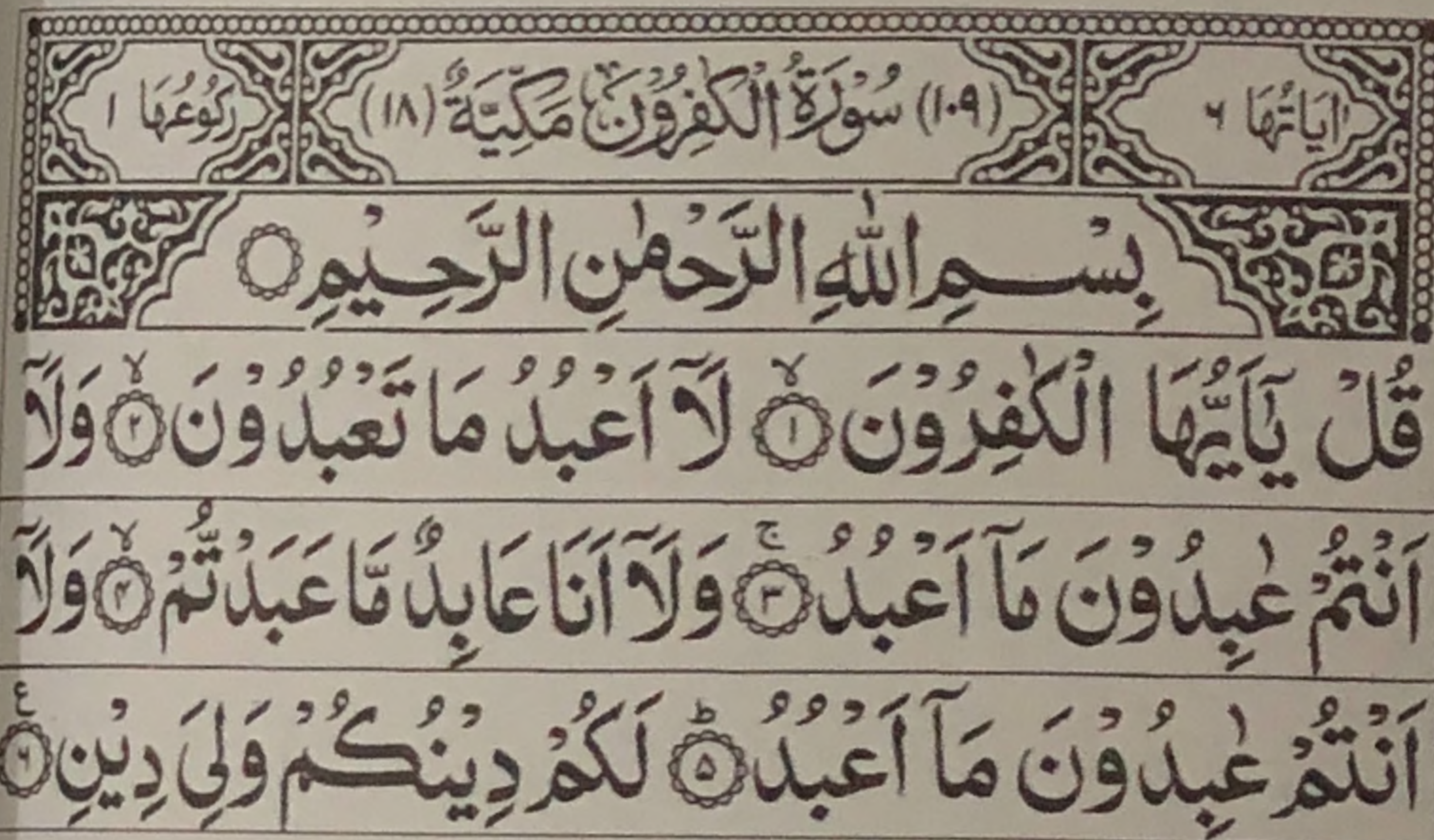
RULES OF TA'AWWUZ AND TASMIYYAH الْقُرْآنُ وَالْتَّسْبِيحُ

1. Before **beginning to recite the Quran**, you must pray both **ta'awwuz** and **tasmiyyah**.
2. If you **stop and say something that isn't part of the Quran**, pray **ta'awwuz** first, and then carry on reading.
3. When you **finish a surah**, pray **tasmiyyah**, and then **start the next surah**.
4. If you want **to read verses from another part** of the Quran, pray **tasmiyyah** and **then read** them.

EXERCISE:

Follow the instructions below. Remember to pray ta'awwuz and tasmiyyah where required.

1. Read the 1st verse.
2. Say your name
3. Carry on reading the next 2 verses.
4. Read the last verse



THE RULES FOR SURAH TAWBAH سُورَةُ التَّوْبَةِ

The rules for **surah Tawbah** (surah 9) are different.

1. When you reach the **end of surah Anfaal** (surah 8), do not pray tasmiyyah. **Just carry on reading**, as if surah Anfaal and surah Tawbah are one surah.
2. However, if you **start reading from surah Tawbah**, then pray both **ta'awwuz** and **tasmiyyah**. This is the opinion of most scholars.
3. Did you know: **ta'awwuz** is only prayed when **beginning to read the Quran**; however, **tasmiyyah** is prayed when **beginning any book, including the Quran**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
رَبِّ يَسِّرْ وَلَا تُعَسِّرْ وَتَبِّم بِالْخَيْرِ

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تَسْمِيَّةٌ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

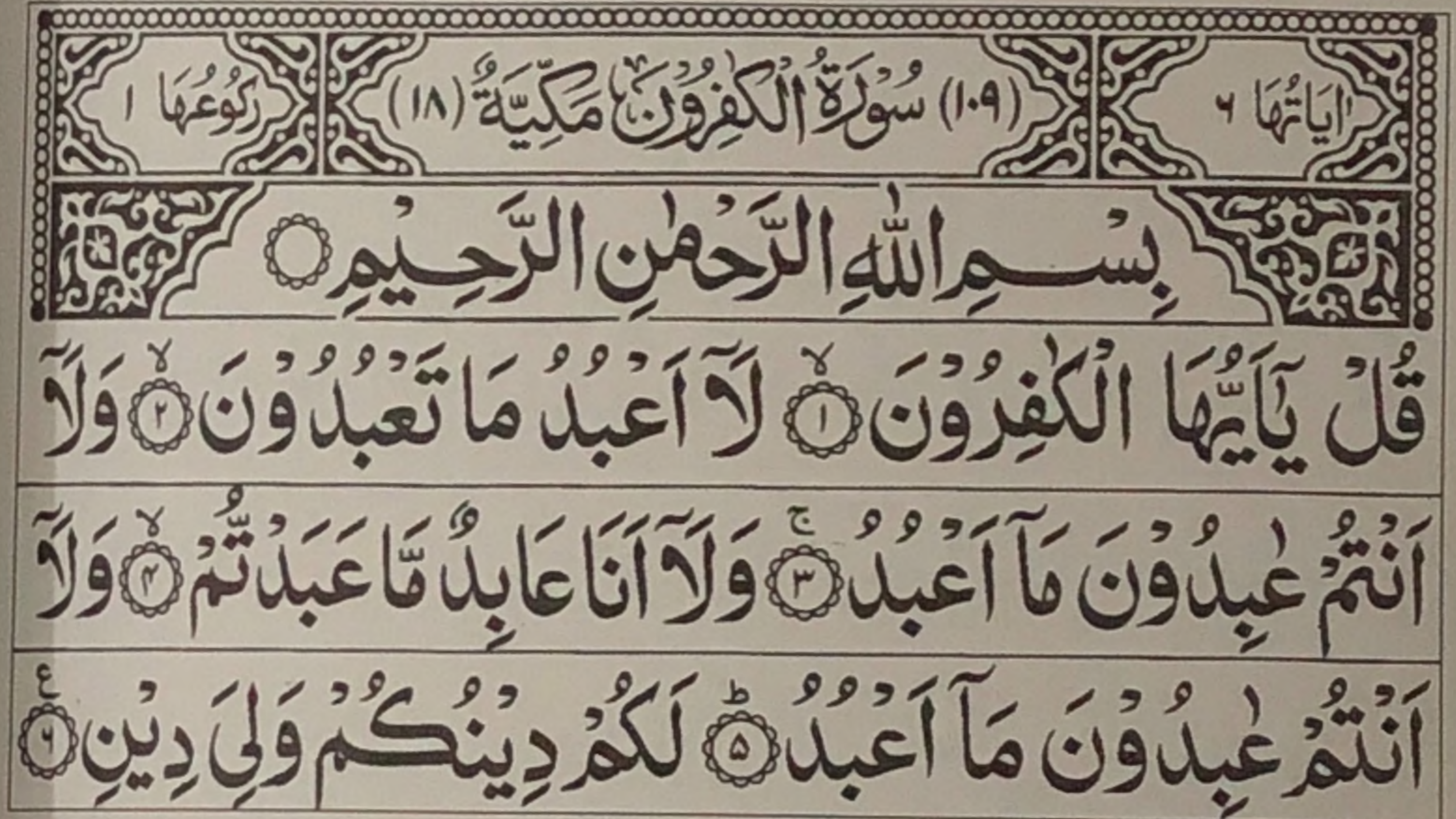
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EXERCISE:

Follow the instructions below. Remember to pray ta'awwuz and bismillah where required.

1. Start reading from surah tawbah to the end.
2. Read all the lines again, but this time, start from the top of the page.
3. Read the three-line verse only
4. Say your name
5. Carry on reading.
6. Go back and pray the 1st verse of surah tawbah again.

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجْهَهُمْ مَعَكُمْ
فَأُولَٰئِكَ مِنْكُمْ ۖ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ
بِبَعْضٍ فِي كِتَابِ اللَّهِ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٤٥﴾

رُكُوعَاتُهَا ١٦ (٩) سُورَةُ التَّوْبَةِ مَكْنِيَّةٌ (١١٣)

بِرَأْيِهِ مَنِ اللَّهُ وَرَسُولُهُ إِلَى الَّذِينَ عَاهَدْتُمْ
مِنَ الْمُشْرِكِينَ ۖ

1.2 - MAKHRAJ مَخْرَجُ

WHAT IS TAJWEED تَجْوِيدُ؟

Tajweed (تَجْوِيدُ) is a way of reading the Quran in which every letter is spoken from the correct place (makhrāj) and with the correct characteristics (sifaat).

If you don't pray the Quran with tajweed, you have committed Lahn.

Lahn is reading the Quran incorrectly by not applying the tajweed rules. There are 2 types of lahn.

1. Lahn jalii

2. Lahn khafii

لَٰحْن جَلِيّ LAHN JALII

Lahn jalii are major, obvious mistakes. There are 5 types.

1. Reciting the wrong letter in a word eg.

a. اَلْهَمْدُ ✗

b. اَلْحَمْدُ ✓

2. Stretching a word by adding letters

a. اِيَّاكَ ✗

b. اِيَّاكَ ✓

3. Shortening a word by removing letters

a. اَنْ طَهَّرَ ✗

b. اَنْ طَهَّرَا ✓

4. Replacing a harkat with a saakin

a. صُحُفًا ✗

b. صُحُفًا ✓

5. Replacing a saakin with a harkat

a. اَنْعَمْتَ ✗

b. اَنْعَمْتَ ✓

These are all lahn jalii, or major mistakes. It is haram, or 'completely forbidden', to pray the Quran with lahn jalii mistakes.

لَٰحْن خَفِيّ LAHN KHAFII

Lahn khafii are less obvious mistakes. They are 5 types too:

1. Reciting full mouth letters, like ط غ , with a mouth empty of air.

غَيْرِ الْمَغْضُوبِ : saying ghayril(✗) instead of ghoyril(✓)

2. Reciting empty mouth letters, like ت , with a mouth full of air.

اَلْمُسْتَقِيمَ : saying mustoqeem(✗) instead of
a. mustaqeem(✓)

3. Lengthening a letter by praying it with a madd (ّ)

قَالَ : saying qa^{aaa}ala(✗) instead of qa^aala(✓)

4. Shortening a letter by praying it without madd (ّ)

جَاءَ : saying ja'a(✗) instead of ja^{aaaaa}a(✓)

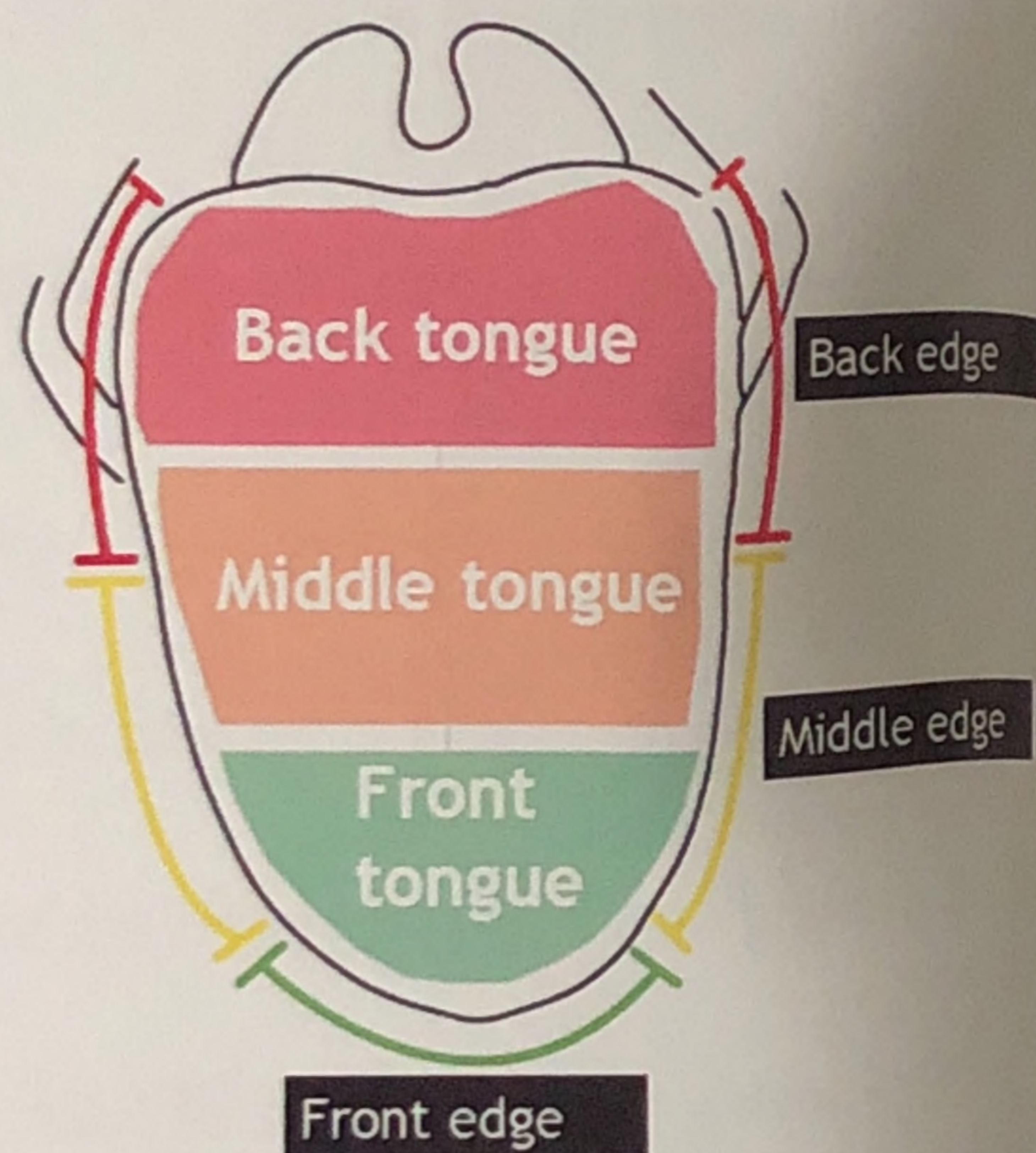
5. Reading ikhfa, izhaar and ghunnah the same way, when they should be different

اَمَنَّا : saying Aam^{anna}a(✗) instead of
Aamⁿⁿⁿⁿⁿⁿnaa(✓)

These are all *lahn khafii*, or less obvious mistakes. It is *makrooh*, or very bad, to recite the Quran with *lahn khafii* mistakes.

PARTS OF THE TONGUE أَلِلسَانُ

In this book, the following parts of the tongue, along with its sides will be referred to. The diagram below shows which area each term refers to.



1.3 - مَخَارِج - THE PARTS OF THE TONGUE, MOUTH, TEETH AND THROAT THAT SOUNDS ARE MADE WITH

The *makhraj* of a word tells you which parts of the tongue, mouth, teeth and throat are used to make a sound. Arabic has 29 letters. Their *makhaarij* are given below:

THE MAKHRAJ OF THE HUROOF MADDAH مَدَّة

The letters that are made with an unobstructed rush of air coming out of the mouth are called *huroof maddah*. They are:

ا	و	ي
(أَلِف)	(وَاو)	(يَاء)

1. أَلِف maddah is an *alif* (ا) with a *zabar* (َ) before it eg قَالَ

2. وَاو maddah is a *wow saakin* (وُ) with a *pesh* (ُ) before it.

eg قُول

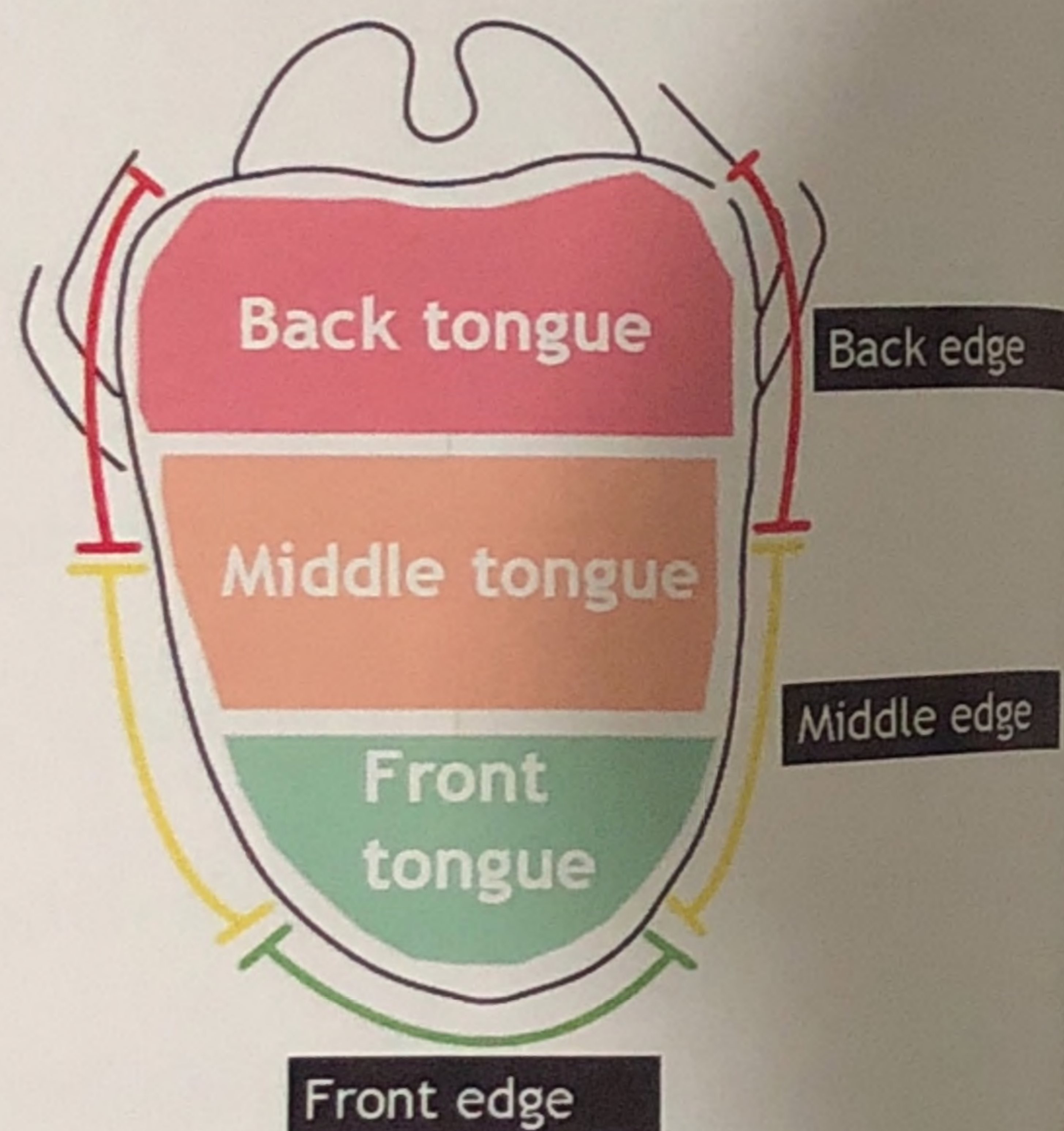
3. يَاء maddah is a *yaa saakin* (يُ) with a *zer* (ِ) before it eg

قِيلَ

These are all *lahn khafii*, or less obvious mistakes. It is *makrooh*, or very bad, to recite the Quran with *lahn khafii* mistakes.

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ا	و	ي
(أَلِف)	(وَاو)	(يَاء)

1. **قَالَ** *maddah* is an *alif* (ا) with a *zabar* (َ) before it eg **قَالَ**
2. **قُولَ** *maddah* is a *wow saakin* (وْ) with a *pesh* (ُ) before it. eg **قُولَ**
3. **قِيلَ** *maddah* is a *yaa saakin* (يْ) with a *zer* (ِ) before it eg **قِيلَ**

These 3 letters are called *huroof maddah* and all three are in the word **نُوحِيهَا**.

Sometimes, they appear as a vertical line above or below a letter, or as a small number 6 – for example. **سُبْحَنَهُ** and **أَمْرِهِ**.

EXERCISE

Underline all the *huroof maddah* in this verse, and then read it (there are 16!):

لَا إِلَهَ إِلَّا هُمْ يَشْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ ط لَا
حِينَ يَسْتَغْشُونَ ثِيَابَهُمْ ٤ يَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ٥ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ٥

Do the same for these verses. There are 25.

قَالَ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ط سُبْحَنَهُ وَتَعَالَى
عَمَّا يُشْرِكُونَ ١ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا
لَهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ٢ خَلَقَ السَّمَوَاتِ

THE MAKHRAJ OF THE HUROOF HALQI حَلْقِي

The letters that are taken out from the throat are called *huroof halqi*. They are:

هـ هَا ع حَا غ خَا

1. هـ هَا - these come out from the bottom of the throat.

أَ هَا

2. ع حَا - these come out from the middle of the throat

أَخْ أَغْ

3. غ خَا - these come out from the top of the throat

أَخْ أَغْ

Note 1: an *alif* with nothing on it is called an *alif*.

قَالَ

Note 2: when an *alif* has a *zabar*, *zer*, *pesh* (َ , ُ , ِ) or *saakin* (ْ), it is called a *hamza* (ء).

فَأْتِ أَنْزِلَ إِنْ أَنْتُمْ

EXERCISE

Underline all the huroof halqi in this passage, and then read it:

1. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَلَاثِينَ أَيَّامٍ حُسُومًا
فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَزُوا نَخْلٍ خَاوِيَةٍ

Underline all the huroof halqi in this passage too, and then read it:

2. جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

لَهَوِي THE MAKHRAJ OF THE HUROOF LAHAWII

A lahawii letter is one that is produced by moving the back of the tongue to the *luhaat* (uvula - the soft, fleshy part hanging down at the back of the mouth).

The letters **ق** and **ك** are both lahawii letters.

1. **ق** is produced by making the back of the tongue touch the far end of the roof of the mouth

a. **أَقْ**

2. **ك** is produced in a similar way to **ق**, but the tongue is moved slightly forward, away from the uvula.

a. **أَكْ**

EXERCISE

Underline all the huroof lahawii in the verses below, and then read them.

1. إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا

2. وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ

3. يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدًا فَبَلَاqِيهِ

شَجَرِيّ THE MAKHRAJ OF THE HUROOF SHAJARI

A shajari letter is one that is produced by making the middle of the tongue touch the roof of the mouth.

The letters ج , ش , and ياء *ghayr maddah* are all huroof shajari.

Examples: أَيَّ أَشْ أَجْ

Note: ياء *ghayr maddah* is any *saakin* that doesn't have zer (-) before it, for example, أَيُّنَا.

EXERCISE

Underline all the huroof shajari in the verses below, and then read them

1. وَجَعَلْنَا سِرَاجًا وَهَّاجًا

2. وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَبِيلًا

3. عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا

4. وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا

4. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ

نَادَىٰ وَهُوَ مَكْظُومٌ

5. قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ

وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

6. قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ

مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

7. وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا

سَبَعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

8. إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا

قَدَّمَ يَدَهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا

حَافِي THE MAKHRAJ OF THE HUROOF HAAFI

A hafii letter is produced by making the back-right or back-left edge of the tongue lightly touch the edge of the teeth

next to it. ض is the only hafii letter.

Examples: **أض**

EXERCISE

Underline all the huroof haafi in the verses below, and then read them.

1. وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ

2. ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

3. فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ

4. وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

5. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَالضَّالِّينَ

5. يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا

مَهِيلًا

6. إِنَّمَا نَطْعُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا

شُكْرًا

7. وَأَنَا لِمُسْنَا السَّمَاءِ فَوَجَدْنَاهَا مُلِئَتْ حَرًا شَدِيدًا

وَشُهْبًا

8. وَيُيَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّتٍ

وَيَجْعَلُ لَكُمْ أَنْهَارًا

9. إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ

فَجَعَلْنَاهُ سَبِيْعًا بَصِيرًا

طَرَفِيّ THE MAKHRAJ OF THE HUROOF TARAFII

A *tarafii* letter is one that is produced by making the front edges of the tongue touch the area behind the top front teeth.

The letters ل, ن and ر are all *tarafii* letters.

Examples: أَرَأَنْ أَلْ

EXERCISE

Underline all the huroof tarafii in the verses below, and then read them.

1. إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا
إِلَىٰ فِرْعَوْنَ رَسُولًا

2. أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِنْ دُونِ
الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

3. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَلْ أَتَى عَلَى الْإِنْسَانِ
حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

4. قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَّعِيَ أَوْ رَحِمْنَا فَسَنَ
يُجِيزُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

5. وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا
سَبَعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

6. قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

7. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

8. إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا
قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا

طَرَفِي THE MAKHRAJ OF THE HUROOF TARAFII

A *tarafii* letter is one that is produced by making the front edges of the tongue touch the area behind the top front teeth.

The letters ل, ن and ر are all *tarafii* letters.

Examples: أَرُ أَنْ أَلُ

EXERCISE

Underline all the huroof tarafii in the verses below, and then read them.

1. إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا
إِلَىٰ فِرْعَوْنَ رَسُولًا

2. أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِنْ دُونِ
الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ

3. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَلْ أَتَى عَلَى الْإِنْسَانِ
حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

4. قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَّعِيَ أَوْ رَحِمَنَا فَمَنْ
يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

5. وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا
سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

6. قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ
مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

7. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

8. إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا
قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكُفْرُ يَلَيْتَنِي كُنْتُ تُرَابًا

THE MAKHRAJ OF THE HUROOF NIT'EE نطعي

A nit'ee letter is one that is produced by making the tip of the tongue touch the gums behind the front teeth. The

letters ط, د, and ت are all nit'ee letters.

Examples: أَطْ أَذْ أَثْ

EXERCISE

Underline all the huroof Nit'ee in the verses below, and then read them.

1. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

2. وَأَنَا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قَدَدًا

3. وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ

لَبَدًا

4. نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا

أَمْثَلَهُمْ تَبْدِيلًا

5. وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنٍ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ

رَبُّهُمْ رَشَدًا

6. مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ

مِنْ دُونِ اللَّهِ أَنْصَارًا

7. لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ

وَأَحْصَى كُلَّ شَيْءٍ عَدَدًا

THE MAKHRAJ OF THE HUROOF THANAWI ثَنَوِي

A *thanawi* letter is one that is produced by making the front of the tongue come out of the mouth and touch the edges of the teeth. The letters **ث**, **ذ** and **ظ**, are *thanawi* letters.

Examples: **أَظْ أَذْ أَثْ**

EXERCISE

Underline all the huroof thanawi in the verses below, and then read them.

1. **إِنطَلِقُوا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ**
2. **فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ**
3. **ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ**
4. **ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ**
5. **وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا**
6. **وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا**

THE MAKHRAJ OF THE HUROOF SAFEER صَفِير

A *safer* letter is one that is produced by making the front edges of the tongue touch or nearly touch the edges of both the top teeth and bottom teeth, and at the same time, make a whistling sound.

The letters **ز**, **س** and **ص** are all *safer* letters.

Examples: **أَصْ أَسْ أَزْ**

EXERCISE

Underline all the huroof safer in the verses below, and then read them.

1. **فَسَوْفَ يَحَاسِبُ حِسَابًا يَّسِيرًا**
2. **الَّذِي يَوْسُوسُ فِي صُدُورِ النَّاسِ**
3. **وَيُسْقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا**
4. **ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ**
5. **إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا**

THE MAKHRAJ OF THE HUROOF SHAFAWII شَفَوِيّ

A shafawii letter is one that is made using the lips.

The letters ف, ب, م and و ghayr maddah are all shafawii.

1. ف is made by curling out the lower lip and making its inner portion touch the edge of the upper teeth.

Example: أَفْ

2. ب is made by joining the inner lips together.

Example: أَبْ

3. م is made by joining the outer lips together.

Example: أَمْ

4. و ghayr maddah is made by joining the ends, and not the middle of the lips.

Example: أَوْ

Note: any و saakin (وْ) that doesn't have a pesh before it is called و ghayr maddah.

EXERCISE

Underline & read all the huroof shafawii in the verses below.

1. فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

2. فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

3. فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

4. أَلَسَّمَاءٌ مِنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا

5. كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ

6. خِتَامُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

7. وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ

8. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

9. تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

THE MAKHRAJ OF THE HUROOF GHUNNA غُنَّة

A *ghunna* letter is made by taking the sound up to the bony part of the nose. There are 2 *ghunna* letters:

م - Example: عَمَّ

ن - Example: اِنَّ

EXERCISE

Underline & read all the huroof *ghunna* in the verses below.

1. هَبَّازٌ مَّشَاءٌ بَنِيْمٌ

2. كَلَّا اِنَّا خَلَقْنَهُمْ مِّمَّا يَعْلَمُوْنَ

3. ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ

4. اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّ اِمَّا كَفُوْرًا

5. وَاِنَّا مِنَّا الصّٰلِحُوْنَ وَمِنَّا دُوْنُ ذٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا

6. وَاِنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلٰى اللّٰهِ كَذِبًا

1.4 -IMPORTANT TERMS USED THROUGHOUT THIS BOOK TO DESCRIBE THE WRITING OF ARABIC

HARAKAAT حَرَكَاتٌ

Harakat	و , -	These 3 symbols (<i>zabar - zer - pesh</i>) are each a <i>harakat</i> . In Arabic, they are called <i>fatha</i> , <i>kasra</i> and <i>damma</i> .
Mutaharrik		When a <i>harakat</i> appears on a letter, the letter is said to be <i>mutaharrik</i> .

All 3 letters in the word كُتِبَ are *mutaharrik*.

TANWEEN تَنْوِينٌ

tanween	و =	These 3 symbols (which are doublings of the previous 3 symbols) are called <i>tanween</i> . They change the sound into a <i>noon saakin</i> (نْ).
Munawwan		A letter with a <i>tanween</i> on is called a <i>munawwan</i> letter.

SUKOON سُكُوْنٌ

Sukoon	و	The symbol is called <i>sukoon</i>
Saakin		A letter with a <i>sukoon</i> on is called a <i>saakin</i> letter

THE MAKHRAJ OF THE HUROOF GHUNNA غُنَّة

A *ghunna* letter is made by taking the sound up to the bony part of the nose. There are 2 *ghunna* letters:

Example: عَمَّ - م

Example: اَنَّ - ن

EXERCISE

Underline & read all the huroof *ghunna* in the verses below.

1. هَمَّازٌ مَّشَاءٌ بَنِيْمٌ

2. كَلَّا اِنَّا خَلَقْنَهُمْ مِّمَّا يَعْلَمُوْنَ

3. ثُمَّ لَتُسْءَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ

4. اِنَّا هَدَيْنَاهُ السَّبِيْلَ اِمَّا شَاكِرًا وَاِمَّا كَفُوْرًا

5. وَاِنَّا مِّنَّا الصُّلِحُوْنَ وَمِنَّا دُوْنُ ذٰلِكَ كُنَّا طَرَآئِقَ قِدَدًا

6. وَاِنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلٰى اللّٰهِ كَذِبًا

1.4 -IMPORTANT TERMS USED THROUGHOUT THIS BOOK TO DESCRIBE THE WRITING OF ARABIC

HARAKAAT حَرَكَات

Harakat	و , -	These 3 symbols (<i>zabar - zer - pesh</i>) are each a <i>harakat</i> . In Arabic, they are called <i>fatha</i> , <i>kasra</i> and <i>damma</i> .
Mutaharrik		When a <i>harakat</i> appears on a letter, the letter is said to be <i>mutaharrik</i> .

All 3 letters in the word كُتِبَ are *mutaharrik*.

TANWEEN تَنْوِين

tanween	و , =	These 3 symbols (which are doublings of the previous 3 symbols) are called <i>tanween</i> . They change the sound into a <i>noon saakin</i> (ن).
Munawwan		A letter with a <i>tanween</i> on is called a <i>munawwan</i> letter.

SUKOON سُكُوْن

Sukoon	'	The symbol ' is called <i>sukoon</i>
Saakin		A letter with a <i>sukoon</i> on is called a <i>saakin</i> letter

TASHDEED تَشْدِيد

Shaddah

The symbol [ّ] is called shaddah

Mushaddad

A letter with a shaddah on is a mushaddad letter

WAQF وَقْف

Waqf

This means to stop reading at the end of a word, by breathing in.

Mawqoof

The letter that you stop reading on is the mawqoof letter.

example: قُلْ هُوَ اللَّهُ أَحَدٌ → قُلْ هُوَ اللَّهُ أَحَدٌ

GHUNNAH غُنَّة

Ghunna

Any letter that is read by taking it into the nose is a ghunna letter.

Haddul ghunna

The amount of time that a ghunna continues for is about one alif.

Alif

An alif is equal to the length of time it takes to open a closed finger or close an open finger (around one second).

Example: اِنْ كُنْتُمْ مُؤْمِنِينَ

IKHFAA إِخْفَاء

To transfer part of the *makhraj* of a ن or م to the nose, is called ikhfaa.

Example: مِنْ قَبْلُ

QALB / IQLAAB قَلْب / إِقْلَاب

Reading one letter instead of another is called *qalb* or *iqlaab*.

Example: مِنْ بَعْدِي and عَلِيمٌ بِذَاتِ الصُّدُورِ

IDHGHAAAM إِذْغَام

To join a saakin letter with a following tashdeed letter and to then read the saakin letter like the following one is called idhghaam.

Examples: مَنْ يُّؤْمِنُ - قَدْ تَبَيَّنَ

IZHAAR إِظْهَار

To read a letter without any trace of idhghaam or ghunna is called izhaar.

Examples: وَأَنْحَرُ - أَنْعَمْتَ عَلَيْهِمْ

You will learn the rules of idhghaam, izhaar, qalb and ikhfaa in detail later on, inshallah.

1.5 - LETTERS WITH A MOUTH FULL OF AIR, AND EMPTY OF AIR

FULL MOUTH LETTERS - ISTI'LAII إِسْتِغْلَائِي

There are 7 full mouth letters. They are:

ق غ ظ ط ض ص خ

These 7 letters are read with a mouth full of air. When reading them, the back end of the tongue is raised up and touches the far end of the hard palate.

Example: the ق in قَالَ

EXERCISE

Underline & read all the full mouth letters in the verses below

1. فَلَا صَدَقَ وَلَا صَلَّى
2. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا
3. وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
4. نِصْفَهُ أَوْ انْقُصَ مِنْهُ قَلِيلًا
5. قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا

6. لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

7. فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا

8. فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

9. ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا

وَهُوَ حَاسِرٌ

10. وَأَنَّا مِنَ الصَّالِحِينَ وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا

11. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَالضَّالِّينَ

12. خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ

إِلَى السُّجُودِ وَهُمْ سَلِيمُونَ

إِسْتِفَالِي EMPTY MOUTH LETTERS

The remaining 22 letters are empty mouth letters. When reading them, the back end of the tongue does NOT touch the hard palate, and the mouth does not fill up with air.

Example: the ذ in ذَلِكْ

EXERCISE

Underline the empty mouth letters below & read the verses:

ثُمَّ عَبَسَ وَبَسَرَ ○ وَجَنَّتِ الْفَافَا ○ حَدَائِقَ وَأَعْنَابًا ○
وَكَوَاعِبَ أَتْرَابًا ○ وَزَيْتُونًا وَنَخْلًا ○ مُطَاعٍ ثَمَّ أَمِينٍ ○
وَمَا هُوَ بِالْهَزْلِ ○ وَالْوَإِدِ وَمَا وَلَدَ ○ لَتَرُونَ الْجِجَمَةَ ○
مِلِكِ يَوْمِ الدِّينِ ○ وَصَاحِبَتَهُ وَأَخِيهِ ○ فَقُتِلَ كَيْفَ
قَدَّرَ ○ فَالْعَصْفَتِ عَصْفًا ○ وَالنُّشِرَاتِ نَشْرًا ○ فَالْفُرْقَتِ
فَرْقًا ○ إِلَى قَدَرٍ مَّعْلُومٍ ○ وَالْجِبَالِ أَوْتَادًا ○ وَالنَّشِيطِ
نَشْطًا ○ مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا
لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ○

13. وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

14. إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا

لَيَصْرُنَّهَا مُصْبِحِينَ

15. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ

16. مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ

مِنْ دُونِ اللَّهِ أَنْصَارًا

17. الَّذِي خَلَقَ سَبْعَ سَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ

الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

18. وَوَضَعْنَا عَنكَ وَزْرَكَ ○ الَّذِي أَنْقَضَ ظَهْرَكَ ○

إِسْتِفَالِي EMPTY MOUTH LETTERS

The remaining 22 letters are empty mouth letters. When reading them, the back end of the tongue does NOT touch the hard palate, and the mouth does not fill up with air.

Example: the ذ in ذَلِكْ

EXERCISE

Underline the empty mouth letters below & read the verses:

ثُمَّ عَبَسَ وَبَسَرَ ○ وَجَنَّتِ الْفَافَا ○ حَدَائِقَ وَأَعْنَابًا ○
وَكَوَاعِبَ أَتْرَابًا ○ وَزَيَّتُونَ النَّخْلَ ○ مُطَاعٍ ثَمَّ أَمِينٍ ○
وَمَا هُوَ بِالْهَزْلِ ○ وَالْوَإِدِ وَمَا وَلَدَ ○ لَنَرُونَ الْجَنِيمَ ○
مَلِكٍ يَوْمَ الدِّينِ ○ وصَاحِبَتِهِ وَأَخِيهِ ○ فَقَتِلَ كَيْفَ
قَدَّرَ ○ فَالْعَصِفَتِ عَصْفًا ○ وَالنُّشْرَاتِ نَشْرًا ○ فَالْفُرْقَتِ
فَرَقًا ○ إِلَى قَدَرٍ مَّعْلُومٍ ○ وَالْجِبَالِ أَوْتَادًا ○ وَالنُّشْطِ
نَشْطًا ○ مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا
لَهُمْ مِّنْ دُونِ اللَّهِ أَنْصَارًا ○

13. وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا

14. إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَبُوا

لَيَصْرُنَّهَا مُصْبِحِينَ

15. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ

16. مِمَّا خَطِيئَتُهُمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ
مِّنْ دُونِ اللَّهِ أَنْصَارًا

17. الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِن تَفْوُتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ

18. وَوَضَعْنَا عَنكَ وَزْرَكَ ○ الَّذِي أَنْقَضَ ظَهْرَكَ ○

هُرُوفٌ مُشْتَرَاكٌ (MIXED STATE LETTERS)

The 4 letters (أ), (و), (ل) and (ر) are sometimes spoken with a mouth full of air, and sometimes with a mouth empty of air.

أَلِفٌ مَدَّةٌ وَوَاوٌ مَدَّةٌ

If these 2 letters come after a full mouth letter, they too will be read with a mouth full of air.

examples: قَوْلُ and قَالَ

If, however, they come after an empty mouth letter, they too will be read with a mouth empty of air.

examples: سَبِّعُوا and رَبَّنَا

EXERCISE

Underline all the *alif maddahs* and *wow maddahs* in the verses below and then read the verses.

1. وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

2. فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ

3. مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ

مِنْ دُونِ اللَّهِ أَنْصَارًا

4. وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا

يَغُوثَ وَيَعُوقَ وَنَسْرًا

5. يَوْمَ يَقُومُ الرُّوحُ وَالْبَلَاءُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ

أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

6. وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا

سَبِّعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

هُرُوفٌ مُشْتَرَاكٌ (MIXED STATE LETTERS)

The 4 letters ل, واو مدّة (و), الف مدّة (ا) and ر are sometimes spoken with a mouth full of air, and sometimes with a mouth empty of air.

أَلِفٌ مَدَّةٌ وَوَآءٌ مَدَّةٌ ALIF MADDA AND WOW MADDAH

الف مدّة and واو مدّة: If these 2 letters come after a full mouth letter, they too will be read with a mouth full of air.

examples: قُولُوا and قَالَ

If, however, they come after an empty mouth letter, they too will be read with a mouth empty of air.

examples: سَمِعُوا and رَبَّنَا

EXERCISE

Underline all the *alif maddahs* and *wow maddahs* in the verses below and then read the verses.

1. وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ

2. فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِيرُونَ

3. مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهَا

مِنْ دُونِ اللَّهِ أَنْصَارًا

4. وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا

يَغُوثَ وَيَعُوقَ وَنَسْرًا

5. يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَأِئِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ

أُذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

6. وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا

سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

LAAM IN THE WORD ALLAH ﷲ

When ل is in the word ﷲ, the word ﷲ will be spoken with a mouth **full of air** if there is a **zabar** or **pesh** immediately before the ل.

Examples: **يَشَاءُ ﷲُ** and **أَرَادَ ﷲُ**

If, however, there is a **zer** (kasrah) immediately before it then it is spoken with a mouth **empty of air**.

example: **بِسْمِ ﷲِ**

EXERCISE

1. Underline the word ﷲ in the verses below.
2. Write *f* underneath if it is full mouth.
3. Write *e* underneath if it is empty mouth.

1. **بِسْمِ ﷲِ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ ﷲِ وَرَسُولِهِ وَاتَّقُوا ﷲَ إِنَّ ﷲَ سَبِيعٌ عَلِيمٌ**

2. **قَدْ سَمِعَ ﷲُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى ﷲِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ ﷲَ سَبِيعٌ بَصِيرٌ**

3. **إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ ﷲِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ**

4. **أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ ﷲِ لَا يَسْتَوُونَ عِنْدَ ﷲِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ**

5. **وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ ﷲِ وَصَلَوَاتِ الرَّسُولِ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ ﷲُ فِي رَحْمَتِهِ إِنَّ ﷲَ غَفُورٌ رَحِيمٌ**

LAAM IN THE WORD ALLAH ﷲ

When ل is in the word ﷲ, the word ﷲ will be spoken with a mouth **full of air** if there is a **zabar** or **pesh** immediately before the ل.

Examples: **يَشَاءُ ﷲ** and **أَرَادَ ﷲ**

If, however, there is a **zer** (kasrah) immediately before it, then it is spoken with a mouth **empty of air**.

example: **بِسْمِ ﷲ**

EXERCISE

1. Underline the word ﷲ in the verses below.
2. Write *f* underneath if it is full mouth.
3. Write *e* underneath if it is empty mouth.

1. **بِسْمِ ﷲ الرَّحْمَنِ الرَّحِيمِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ ﷲ وَرَسُولِهِ وَاتَّقُوا ﷲ إِنَّ ﷲ سَبِيْعٌ عَلِيمٌ**

2. **قَدْ سَمِعَ ﷲ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي**

إِلَى ﷲ وَﷲ يَسْمَعُ تَحَاوَرَكُمَا إِنَّ ﷲ سَبِيْعٌ بَصِيرٌ

3. **إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ ﷲ وَﷲ يَعْلَمُ إِنَّكَ لَرَسُولُهُ**

4. **أَجْعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ**

كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجْهَدَ فِي سَبِيلِ ﷲ لَا

يَسْتَوُونَ عِنْدَ ﷲ وَﷲ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

5. **وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ**

مَا يُنْفِقُ قُرْبَتٍ عِنْدَ ﷲ وَصَلَوَاتِ الرَّسُولِ أَلَّا إِنَّهَا

قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ ﷲ فِي رَحْمَتِهِ إِنَّ ﷲ غَفُورٌ

رَحِيمٌ

THE LETTER RAA راء

There are 5 rules for the letter raa (راء)

- 1) راء mutaharrik
- 2) راء mushaddad
- 3) راء saakin
- 4) راء saakin waqfii
- 5) راء mawqoof

راء مُتَحَرِّك RAA MUTAHARRIK

1) A راء mutaharrik is a راء with a *zabar*, *zer* or *pesh* on it.

A راء mutaharrik with a *zabar* or *pesh* above it is prayed with a mouth *full of air*.

Examples: رَبُّكَ and رَبِّمَا

A راء with a *zer* is prayed with a mouth *empty of air*.

Examples: رَجَال

EXERCISE

1. Underline each raa mutaharrik
2. write *f* (full of air) or *e* (empty of air) under each raa mutaharrik
3. read the verses correctly.

1. فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ

2. فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ

فَيَقُولُ رَبِّي أَكْرَمَنِ

THE LETTER RAA راء

There are 5 rules for the letter raa (راء)

- 1) راء mutaharrik
- 2) راء mushaddad
- 3) راء saakin
- 4) راء saakin waqfii
- 5) راء mawqoof

RAA MUTAHARRIK راء مُتَحَرِّكٌ

1) A راء mutaharrik is a راء with a *zabar*, *zer* or *pesh* on it.

A راء mutaharrik with a *zabar* or *pesh* above it is prayed with a mouth *full of air*.

Examples: رَبُّكَ and رَبِّمَا.

A راء with a *zer* is prayed with a mouth *empty of air*.

Examples: رَجَال

EXERCISE

1. Underline each raa mutaharrik
2. write *f* (full of air) or *e* (empty of air) under each raa mutaharrik
3. read the verses correctly.

1. فَلَا أُقْسِمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَدِرُونَ

2. فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ

فَيَقُولُ رَبِّيَ أَكْرَمَنِ

رَاء مُشَدَّد RAA MUSHADDAD

2) A راء mushaddad is a راء with a *tashdeed* on it.

A راء mushaddad with a *zabar* or *pesh* on it is prayed with a mouth full of air.

Examples: شَرًّا يَرَهُ and فَفِرُّوا

A راء mushaddad with a *zer* is prayed with a mouth empty of air.

Examples: دُرِّيُّ

EXERCISE

1. Underline each raa mushaddad
2. write f (full of air) or e (empty of air) under each raa mushaddad
3. read the verses correctly.

1. وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرَّرْنَا فَتَنَّاكَ مِنْهُمْ لَكُنَّا
تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ
عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ

3. عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوْا أَسَاوِرَ
مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

4. إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ
جَهَنَّمَ خَالِدِينَ فِيهَا

5. جَزَاءُ وَّهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

6. وَلَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا
هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ

3) A راء saakin is a راء with a sukoon on it, for example رُ

a) A راء saakin with a *zabar* or *pesh* before it is prayed with a mouth full of air.

Examples: مُرْسَلِينَ and بَرَقْ

b) A راء saakin with a *zer* before it is prayed with a mouth empty of air.

Examples: فِرْعَوْنَ

However, there are 3 additional conditions that must be met if a راء saakin with a *zer* before is to be prayed with a mouth empty of air:

i) The *zer* in the letter before the راء saakin must be an *asli* one (a permanent letter of the word) and not a *temporary* one. If it is a *temporary* one, the راء saakin must be spoken with a mouth full of air.

example: اِرْجِعِي

2. إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

3. وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

4. وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِبًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَانُ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

ii) the راء saakin and the letter with the zer on it must be in the **same word**. If they are in **separate words**, the راء saakin will be spoken with a mouth **full of air**.

example: لِمَنْ ارْتَضَى

iii) There must be an **empty mouth letter** after the راء saakin. If, instead, there is a **full mouth letter** after the راء saakin, it must be spoken with a mouth **full of air**.

example: لِبَالِيْرٍ صَادٍ

EXERCISE

1. Underline each raa saakin
2. write f (full of air) or e (empty of air) under each raa saakin
3. read the verses correctly.

1. إِنَّا مَرْسَلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ

2. وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

3. إِلَى فِرْعَوْنَ وَمَلِكِهِ فَاتَّبِعُوْا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

4. يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

5. فَمَا أَمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

6. اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

7. وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

ii) the راء saakin and the letter with the zer on it must be in the **same word**. If they are in **separate words**, the راء saakin will be spoken with a mouth full of air.

example: لِمَنْ ارْتَضَى

iii) There must be an **empty mouth letter** after the راء saakin. If, instead, there is a **full mouth letter** after the راء saakin, it must be spoken with a mouth full of air.

example: لِبَالِيزَاد

EXERCISE

1. Underline each raa saakin
2. write f (full of air) or e (empty of air) under each raa saakin
3. read the verses correctly.

1. إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ

2. وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ

3. إِلَى فِرْعَوْنَ وَمَلَأْنَاهُ فَاتَّبَعُوهُ أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ

4. يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

5. فَمَا أَمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَى خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ

6. اسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

7. وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

راء ساكن وقفى RAA SAAKIN WAQFII

4) A راء saakin waqfii is a راء saakin that was originally mutaharrik but became saakin because it was the last letter in the last word of an ayah.

If a راء saakin waqfii has a letter that is mutaharrik with a *pesh* or *zabar* before it then the راء saakin waqfii will be read with a mouth *full of air*.

examples: بِقَدَرٌ → بِقَدَرُ
وَسُعْرٌ → وَسُعْرُ

If a راء saakin waqfii has a letter that is mutaharrik with a *zer* before it then the راء saakin waqfii will be read with a mouth *empty of air*.

example: مُنْتَصِرٌ → مُنْتَصِرْ

EXERCISE – READ THE EXAMPLES BELOW

1. Underline each raa saakin waqfii
2. write f (full of air) or e (empty of air) under each one & read

لَمْ نَنْظُرْ كَلَّا لَا وَزَرَ سَأْصِلِيهِ سَقَرٌ وَخَسَفَ الْقَمَرُ

نَذِيرًا لِلْبَشَرِ ثُمَّ عَبَسَ وَبَسَرَ لَوَاحَةً لِلْبَشَرِ لَا
تُبْقِي وَلَا تَذَرُ فَإِذَا بَرِقَ الْبَصَرُ إِنَّهُ فَكَرَ وَقَدَّرَ
عَلَيْهَا تِسْعَةَ عَشَرَ مَا سَلَكَكُمْ فِي سَقَرٍ وَلَا تَمْنُنْ
تَسْتَكَثِرُ وَمَا أَذْرُكَ مَا سَقَرُ وَالصُّبْحُ إِذَا أَسْفَرَ
يَوْمَ تُبْلَى السَّرَائِرُ إِنَّهَا لَا حُدَى الْكُبَرِ إِلَّا مَنْ تَوَلَّى
وَكَفَرَ حَتَّى زُرْتُمُ الْمَقَابِرَ وَجُمِعَ الشَّشُ وَالْقَمَرُ
لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ إِنَّ
شَانِعَكَ هُوَ الْأَبْتَرُ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ فَذَكِّرْ إِنَّهَا
أَنْتَ مُذَكِّرٌ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ فَقَالَ إِنَّ هَذَا إِلَّا
سِحْرٌ يُؤْثَرُ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ إِنَّ
أَعْطَيْنَكَ الْكَوْثَرَ يَا أَيُّهَا الْمُدَّثِّرُ

رَاءٌ سَاكِنٌ وَاقِفٌ RAA SAAKIN WAQFII

4) A راء ساكن واقف is a راء ساكن that was originally mutaharrik but became saakin because it was the last letter of the last word of an ayah.

If a راء ساكن واقف has a letter that is mutaharrik with a *pesh* or *zabar* before it then the راء ساكن واقف will be read with a mouth full of air.

examples:
 بِقَدَرٍ → بِقَدَرُ
 وَسُعْرٍ → وَسُعْرُ

If a راء ساكن واقف has a letter that is mutaharrik with a *zer* before it then the راء ساكن واقف will be read with a mouth empty of air.

example: مُنْتَصِرٍ → مُنْتَصِرُ

EXERCISE - READ THE EXAMPLES BELOW

1. Underline each راء ساكن واقف
2. write f (full of air) or e (empty of air) under each one & read

مَنْ لَكَ كَلَّا لَا وَزَرَ سَاْضِلِيهِ سَقَرُ وَخَسَفَ الْقَمَرُ

تَذِيرًا لِلْبَشَرِ ثُمَّ عَبَسَ وَبَسَرَ لَوْ أَلْحَاقَهُ لِلْبَشَرِ
 تُبْقِي وَلَا تَذَرُ فَإِذَا بَرِقَ الْبَصَرُ إِنَّهُ فُكِّرَ وَتَكَلَّمَ
 عَلَيْهَا تِسْعَةَ عَشَرَ مَا سَلَكَكُمْ فِي سَقَرٍ وَلَا تَنْسَوْنَ
 تَسْتَكْبِرُ وَمَا آذْرَكَ مَا سَقَرُ وَالصُّبْحُ إِذَا أَسْفَرُ
 يَوْمَ تُبْلَى السَّرَائِرُ إِنَّهَا لِأَحْدَى الْكُبَرِ إِلَّا مَنْ تَوَلَّى
 وَكَفَرَ حَتَّى زُرْتُمُ الْمَقَابِرَ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ
 لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ
 شَانِيكَ هُوَ الْأَبْتَرُ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ فَذَكِّرْ إِنَّ
 أَنْتَ مُذَكِّرٌ قَبْلَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ فَقَالَ إِنْ هَذَا إِلَّا
 سِحْرٌ يُؤْتَرُ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ إِنْ
 أَعْطَيْنَاكَ الْكَوْثَرَ يَا أَيُّهَا الْمُدَّثِّرُ

راء ساكن وقفى وقفى RAA SAAKIN WAQFII

4) A راء saakin waqfii is a راء saakin that was originally mutaharrik but became saakin because it was the last letter in the last word of an ayah.

If a راء saakin waqfii has a letter that is mutaharrik with a *pesh* or *zabar* before it then the راء saakin waqfii will be read with a mouth *full of air*.

examples: بِقَدَرٌ → بِقَدَرُ
وَسُعْرٌ → وَسُعْرُ

If a راء saakin waqfii has a letter that is mutaharrik with a *zer* before it then the راء saakin waqfii will be read with a mouth *empty of air*.

example: مُنْتَصِرٌ → مُنْتَصِرُ

EXERCISE – READ THE EXAMPLES BELOW

1. Underline each raa saakin waqfii
2. write *f* (full of air) or *e* (empty of air) under each one & read

لَمْ نَظَرَ ○ كَلَّا لَا وَزَرَ ○ سَأُصْلِيهِ سَقَرَ ○ وَخَسَفَ الْقَمَرُ ○

نَذِيرًا لِلْبَشَرِ ○ ثُمَّ عَبَسَ وَبَسَرَ ○ لَوْ آحَ لِلْبَشَرِ ○ لَا
تُبْقِي وَلَا تَذَرُ ○ فَإِذَا بَرَقَ الْبَصَرُ ○ إِنَّهُ فَكَّرَ وَقَدَّرَ ○
عَلَيْهَا تِسْعَةَ عَشَرَ ○ مَا سَلَكَكُمْ فِي سَقَرٍ ○ وَلَا تَنْسَوْنَ
تَسْتَكَثِرُونَ ○ وَمَا أَذْرُكُ مَا سَقَرُ ○ وَالصُّبْحُ إِذَا أَسْفَرُ ○
يَوْمَ تُبْلَى السَّرَائِرُ ○ إِنَّهَا لَا إِحْدَى الْكُبَرِ ○ إِلَّا مَنْ تَوَلَّى
وَكَفَرَ ○ حَتَّى زُرْتُمُ الْمَقَابِرَ ○ وَجُمِعَ الشَّشُ وَالْقَمَرُ ○
لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ○ إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ○ إِنَّ
شَانِعَكَ هُوَ الْأَبْتَرُ ○ إِنَّ هَذَا إِلا قَوْلُ الْبَشَرِ ○ فَذَكِّرْ إِنَّمَا
أَنْتَ مُذَكِّرٌ ○ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ○ فَقَالَ إِنَّ هَذَا إِلا
سِحْرٌ يُؤْثَرُ ○ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْا كُبَرِ ○ إِنَّا
أَعْطَيْنَاكَ الْكُوثَرَ ○ يَا أَيُّهَا الْمُدَّثِّرُ ○

5) A راء mawqoof is a راء mutaharrik that has become راء saakin because it is at the end of a verse, and the letter before it is also a saakin letter.

If there is a ياء saakin before a راء mawqoof then the راء mawqoof will always be prayed with a mouth empty of air.

example: بَصِيرٌ and خَيْرٌ

If there is any other saakin letter before the راء mawqoof and the letter before these two letters has a zabar or pesh, then the راء mawqoof will be prayed with a full mouth.

Examples: مَا فِي الصُّدُورِ and تَوَاصَوْا بِالصَّبْرِ

And if the 3rd to last letter is a zer () then the راء is read with an empty mouth.

example: ذِي الذِّكْرِ

EXERCISE

1. Underline each raa mawqoof
2. write f (full of air) or e (empty of air) under each one
3. read the verses correctly.
4. One verse does not have a raa mawqoof. Find & underline it.

وَحُصِّلَ مَا فِي الصُّدُورِ ۝ فَإِذَا نُقِرَ فِي النَّاقُورِ ۝ إِنَّهُ ظَنَّ
أَنْ لَّنْ يَحُورَ ۝ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝ عَلَى
الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝ فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسُحْقًا
لِلْأَصْحَابِ السَّعِيرِ ۝ إِذَا أُلْقُوا فِيهَا سَبَعُوا لَهَا شَهِيقًا وَهِيَ
تَفُورُ ۝ كَأَنَّهُ جِمَلَتٌ صَفْرٌ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ
الْإِنْسَانَ لَفِي خُسْرٍ ۝ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝
إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝
سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ ۝ لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ
شَهْرٍ ۝ وَالْعَصْرِ ۝ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ
رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۝ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝
وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝ وَالشَّفْعِ وَالْوَتْرِ ۝ وَاللَّيْلِ إِذَا
يَسِرُ ۝ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝

1.6.1: THE RULES OF NOON SAAKIN AND TANWEEN نُونٌ سَاكِنٌ وَالتَّنْوِينُ

A ☺ *saakin* is a ☺ with a *sukoon*.

Example: اِنْ

Tanween is 2 zabars, 2 zers or 2 peshes.

Examples: نَاصِبَةٌ اُنْيَّةٌ حَامِيَةٌ

There are 4 rules for ☺ saakin and tanween.

- 1) Izhaar
- 2) Idghaam
- 3) Iqlaab
- 4) Ikhfaa

IZHAAR إِظْهَارُ

- 1) *Izhaar* - There will be *izhaar* when there is a *huroof halqi*

after a ☺ *saakin* or *tanween*. This *Izhaar* is called *Izhaar halqi*.

Izhaar means **no ghunna** is done.

example: **مَنْ** **أَمِنَ** and **حَكِيمٌ** **عَلِيمٌ**

Note: The *huroof halqi* are ع ه ع ح غ خ

EXERCISE

Underline all the *izhaar* occurrences in the verses below and read them

1. إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا
2. جَزَاءً مِّنْ رَبِّكَ عَطَاءً حِسَابًا
3. فَيَنفُخُهُمْ فَمِّنْ أَمِنَ بِهِ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ وَكَفَىٰ
- بِجَهَنَّمَ سَعِيرًا
4. وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ أُتِنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ
- وَلَنَكُونَنَّ مِنَ الصّٰلِحِينَ
5. فَسَخَرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِ رُحَاءِ حَيْثُ أَصَابَ
6. قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِندِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ
- أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ

إِدْغَامٌ IDGHAAM

Idghaam means to pray the next mutaharrik letter after a noon saakin or tanween instead of the noon saakin or tanween.

2a) idghaam - There will be *idghaam without ghunna* when there is a **ل** or **راء** from the word **يَزْمَلُونَ** after a noon saakin or tanween.

example: **مِنْ لَّدُنْهُ** and **غَفُورٌ رَّحِيمٌ**

2b) There will be *idghaam with ghunna* when one of the letters **يَاء** **و** **م** **ن** appear after a noon saakin or tanween.

example: **رَسُولًا مِنْهُمْ** and **مَنْ يَقُولُ**

Note that in the 4 words **مِنْوَانٌ** **قِنْوَانٌ** **دُنْيَا** **بُنْيَانٌ**

there will be no idghaam because the noon saakin and the **و** or

يَاء after it are both in the same word. There will, however, be *izhaar* (no ghunna).

This izhaar is called *izhaar mutlaq*.

EXERCISE

1. Underline all idghaams below. 2. Write G under each ghunna. 3. Write W if it is without ghunna 4. Read the verses

1. وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرًا لَا يَطْعُمَهَا إِلَّا مَنْ
نَشَاءُ بِزَعْمِهِمْ

2. قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَةٍ مِنْ رَبِّي

3. فَقَدْ جَاءَكُمْ بَيْنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ

4. وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ

اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ

5. مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ

غَيْرِ أَسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ

خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى

إِدْغَامٌ IDGHAAM

Idghaam means to pray the next mutaharrik letter after a noon saakin or tanween instead of the noon saakin or tanween.

2a) idghaam - There will be *idghaam without ghunna* when there is a **ل** or **راء** from the word **يَزْمَلُونَ** after a noon saakin or tanween.

example: **مِنْ لَّدُنْهُ** and **غَفُورٌ رَّحِيمٌ**

2b) There will be *idghaam with ghunna* when one of the letters **يَاء** **و** **م** **ن** appear after a noon saakin or tanween.

example: **رَسُولًا مِنْهُمْ** and **مَنْ يَقُولُ**

Note that in the 4 words **مِنْوَانٌ** **قِنْوَانٌ** **دُنْيَا** **بُنْيَانٌ**

there will be no idghaam because the noon saakin and the **و** or **يَاء** after it are both in the same word. There will, however, be *izhaar* (no ghunna).

This izhaar is called *izhaar mutlaq*.

EXERCISE

1. Underline all idghaams below. 2. Write G under each ghunna. 3. Write W if it is without ghunna 4. Read the verses

1. وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْتُ حِجْرٌ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ

2. قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيْنَةٍ مِنْ رَبِّي

3. فَقَدْ جَاءَكُمْ بَيْنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ

4. وَلَوْ تَوَاعَدْتُمْ لَا خْتَلَفْتُمْ فِي الْمِيعَدِ وَلَكِنْ لَيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ

5. مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى

إِقْلَابُ IQLAAB

3) *Iqlaab* happens when there is a ب after a ن saakin or tanween. In *iqlaab*, the ن is spoken as a م.

examples: مِنْ بَعْدُ and سَمِيعٌ بَصِيرٌ

EXERCISE

Underline all the *iqlaabs* below. Then read the verses.

1. إِذَا نُبَعَثَ أَشْقَاهَا

2. فَأَنْبَتْنَا فِيهَا حَبًّا

3. فَكَانَتْ هَبَاءً مُنْبَثًّا

4. إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

5. وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ

6. وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقُطِينٍ

إِخْفَاءُ IKHFAA

4) *ikhfaa* happens when one of the remaining 15 letters (that is, the letters excluding the *idghaam*, *izhaar* and *iqlaab* letters)

comes after a ن saakin or tanween.

The 15 letters are:

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

Examples: إِنَّ كُنْتُمْ and كَلَّا ضَرَبْنَا

This *ikhfaa* is called *ikhfaa haqeeqi*.

EXERCISE

1. Underline the *ikhfaas* below 2. Read the verses.

1. لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

2. قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

3. وَأَنَا مِنَ الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ

فَأُولَئِكَ تَحَرَّوْا رَشَدًا

4. إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

5. آمَنَ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ الرَّحْمَنِ

6. جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

7. قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ

8. إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

1.6.2: THE RULES OF MEEN SAAKIN

A *saakin* is a م with a sukoon on it.

Example: أَمْرٌ

There are 3 rules for م *saakin*.

- 1) idghaam
- 2) ikhfaa
- 3) izhaar

إِدْغَام IDGHAAM

1) idghaam - when there is a م after a م *saakin*, then there will be *ghunnah* and *idghaam*.

This idghaam is called idghaam sagheer mithlayn.

Example: أَمْرٌ مِّنْ

إِخْفَاء IKHFAA

2) *ikhfaa* happens when there is a ب after a م *saakin*.

Example: يَخْتَصِمُ بِاللَّهِ

This is called ikhfaa shafawii.

IZHAAR إِظْهَارٌ

3) **Izhaar** - When any of the **remaining 26 letters** (any letter besides **م** and **ب**) appears **after a م saakin**, then izhaar will happen (**no ghunna**).

Example: **الْمُتَر**

This is called izhaar shafawii

Note: You **must** read **م** mushaddad and **ن** mushaddad with **ghunna**. Both Meem mushaddad and noon mushaddad result in an idghaam with ghunnah.

Examples: **ثُمَّ** **إِنَّ اللَّهَ**

EXERCISE

1. Underline each of the meem saakin and meem mushaddads below.
2. write D under it if it is idghaam
3. write K under it if it is Ikhfaa,
4. write Z under it if it is Izhaar.
5. Read the verses

1. **يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰ أَجَلٍ مُّسَيَّ**

إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ

2. **أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُونَ**

3. **وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي**

أُذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا
اسْتِكْبَارًا

4. **مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَدْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ**

مِّنْ دُونِ اللَّهِ أَنْصَارًا

5. **وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ**

حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا

Tajweed for Young Children

Part 2

1.7 - CHARACTERISTICS OF SOUNDS صِفَات

sifaat - pronouncing every letter clearly, as it should be pronounced, is called saying it with its *sifaat*.

There are 2 types of *sifaat*:

- 1) *sifaat laazima* (صِفَات لَازِمَةٌ)
- 2) *sifaat aarida* (صِفَات عَارِضَةٌ)

1) *sifaat laazima* - A *sifat laazima* is always there. If the letter is read without that characteristic, then the letter will not sound clear.

Failing to apply the *sifaat laazima* will result in *lahn jalii*.

2) *sifaat aarida* - A *sifat aarida* is not always there. Failing to apply the *sifaat aarida* will result in *lahn khafii*.

THE CHAPTER ON THE SIFAAT LAAZIMA مِفَاتُ لَازِمَةٍ

There are 17 *sifaat laazima*. The *sifaat laazima* are broken down into 2 groups:

- i) *sifaat mutadhaada* (مِفَاتُ مُتَضَادَّةٍ)
- ii) *sifaat ghayr mutadhaada* (مِفَاتُ غَيْرِ مُتَضَادَّةٍ)

- i) A *sifaat mutadhaada* is one with an opposite.
- i) A *sifaat ghayr mutadhaada* is one without an opposite.

TYPES OF SIFAAT MUTADHAADA مِفَاتُ مُتَضَادَّةٍ

There are 10 *sifaat mutadhaada* (مِفَاتُ مُتَضَادَّةٍ).
5 of the *sifaat* are opposites of the other 5. They are:

جَهْرُ and هَمْسُ

تَوَسُّطُ (and رِخْوَتُ and شِدَّتُ

اِسْتِفَالُ and اِسْتِعْلَاءُ

اِنْفِتَاحُ and اِطْبَاقُ

اِصْبَاتُ and اِذْلَاقُ

Note: the opposing *sifaat* should be read together as pairs.

Examples: *hams* and *jahr*,
shiddat and *rikhwat*, etc.

SIFAT HAMS هَمْسُ

1a) *sifat hams* is a sound in which the *voice softens* and the *breath remains constant*.

Example: the س in مَسْكِينٍ

There are 10 *letters* that have *sifat hams* in them. They can be remembered by remembering the phrase:

فَحْتَهُ شَخْصٌ سَكْتُ

SIFAT JAHR جَهْرُ

1b) *sifat jahr* - This is the opposite of a *hams* sound. In *sifat jahr*, the *voice rises* and the *breath pauses*.

Example: the ء in يَأْتِي

The *sifat jahr* letters are the *other 19 letters* that don't have *sifat hams*.

EXERCISE

1. Underline all the *sifat hams* in the verses below
2. Read them correctly

1. فَأَعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ

2. ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ

شِدَّةٌ SIFAT SHIDDAH

2a) *shiddah* - A *sifat shiddah* is one in which the voice stops forcefully.

Example: the د in أَحَدٌ

There are 8 *shiddah* sounds. They are found in the phrase:

أَجِدُ قِطْبَكَ

رَخْوَةٌ SIFAT RIKHWAH

2b) *rikhwah* - A *sifat rikhwah* is the opposite of a *sifat shiddah*. A *sifat rikhwah* causes the sound to continue and soften.

Example: the ش in بُشْرَى

There are 16 *rikhwah* sounds. All sounds other than *shiddah* and *tawassut* sounds are *rikhwah* sounds.

تَوَسُّطٌ SIFAT TAWASSUT

2c) Between the *sifat shiddah* and *sifat rikhwah* sounds, there is another category of *tawassut* sounds.

A *tawassut* sound is one that neither causes the voice to stop forcefully, nor does the sound continue smoothly. A *tawassut* sound is somewhere in between a *shiddah* and *rikhwah* sound.

Example: the ل in أَلَمْ يَجْعَلْ

The 5 *tawassut* letters are found in the words لَيْنٌ عُمَرُ

3. خِشْتُهُ مِسْكًَ وَفِي ذَلِكَ فَلَيْتَنَّا فِى الْمُنْتَفِسُونَ

4. فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

5. إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا

6. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا

7. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَلْ أَتَكَ حَدِيثُ

الْغَاشِيَةِ

8. وَجَعَلْنَا فِيهَا رَوَاسِيَّ شِخْتٍ وَأَسْقَيْنُكُمْ مَّاءً فُرَاتًا

9. يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأْ قِيَاهُ

EXERCISE

1. underline the *shiddah* letters and write S under them.
2. underline the *tawassut* letters and write T under them.
3. read all the verses.

1. وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَةُ

2. لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ
وَأَخْصَى كُلَّ شَيْءٍ عَدَدًا

3. الَّذِي خَلَقَ سَبْعَ سَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

4. جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا

الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا

عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

سِفَاتِ اِسْتِغْلَاءِ SIFAT ISTI'LAA

3a) sifat *isti'laa* - A sifat *isti'laa* is one that causes the *back tongue* to rise and make contact with the roof of the mouth, causing the letter to become *full mouthed* and *round-lipped*.

Example: the ق in قَالَ

There are 7 *isti'laa* sounds. They are found in the words:

خُصَّ ضَغُطٍ قِظْ

سِفَاتِ اِسْتِيفَاءِ SIFAT ISTIFAAL

3b) Sifat *istifaal* - A sifat *istifaal* is the opposite of *sifat isti'laa*. It causes the *back tongue to stay low*, and not rise up towards the roof of the mouth. As a result, the letters are *empty mouthed*.

Example: the س in سَلَسَلْ

The 22 letters that are not *isti'laa* letters are *istifaal* letters.

EXERCISE

1. underline the *isti'laa* letters
2. read all the verses.

1. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

إِطْبَاقٌ SIFAT ITBAAQ

4a) *sifat itbaaq* – A *sifat itbaaq* is one which causes the **middle tongue to rise** and connect lightly with the roof of the mouth.

example: the ط in أَطْعَمَهُمْ

There are 4 *sifat itbaaq*. They are: ظ ط ض ص

إِنْفِتَاحٌ SIFAT INFITAAH

4b) *sifat infitaah* – A *sifat infitah* is one which causes the **middle tongue to stay low**, and not move towards the roof.

Example: the ك in كَيْفَ

The 25 sounds that are not *sifat itbaaq* are *sifat infitah*.

EXERCISE

1. underline the *itbaaq* letters
2. read all the verses.

1. وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

2. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

2. وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

3. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ

4. الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ

الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

5. أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ مَّا

يُسْكُنْنَ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

6. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَنِيَّةً آيَاتٍ حُسُومًا

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ

إِطْبَاقُ SIFAT ITBAAQ

4a) *sifat itbaaq* – A *sifat itbaaq* is one which causes the **middle tongue to rise** and connect lightly with the roof of the mouth.

example: the ط in أَطْعَمَهُمْ

There are 4 *sifat itbaaq*. They are: ظ ط ض ص

إِنْفِطَاحُ SIFAT INFITAAH

4b) *sifat infitaah* – A *sifat infitah* is one which causes the **middle tongue to stay low**, and not move towards the roof.

Example: the ك in كَيْفَ

The 25 sounds that are not *sifat itbaaq* are *sifat infitah*.

EXERCISE

1. underline the *itbaaq* letters
2. read all the verses.

1. وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

2. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ

2. وَأَنْ لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

3. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ

4. الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ

الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

5. أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ مَا

يُسْكُنُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

6. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَلَاثَةَ أَيَّامٍ حُسُومًا

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ

إِذْلَاقُ SIFAT IZLAAQ

5a) *sifat izlaaq* – a *sifat izlaaq* makes a letter *smooth* with the help of the *tongue and lips*.

Example: the **ف** in **فَأَيُّزُونَ**

There are 6 *sifat izlaaq* letters. They are found in the words:

فَرٍّ مِنْ لُبٍّ

إِصْمَاتُ SIFAT ISMAAT

5b) *sifat ismaat* – a *sifat ismaat* is the opposite of a *sifat izlaaq*. It is pronounced with *some pressure*.

Example: the **س** in **سِلَاسِل**.

The 23 *sounds that are not sifat izlaaq* are *sifat ismaat*.

EXERCISE

1. underline the *izlaaq* letters
2. read all the verses.

1. أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِّنْ دُونِ

الرَّحْمَنِ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

3. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ

وَتَوَاصَوْا بِالصَّبْرِ

4. إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا

لَيَصْرِمُنَّهَا مُصْبِحِينَ

5. عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ

مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

6. الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ

الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

7. أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ مَّا

يُنْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

إِذْلَاقُ SIFAT IZLAAQ

5a) sifāt izlaaq – a sifāt izlaaq makes a letter **smooth** with the help of the **tongue and lips**.

Example: the **ف** in **فَائِزُونَ**

There are 6 **sifāt izlaaq** letters. They are found in the words:

فَرٍّ مِنْ لُبٍّ

إِصْنَاتُ SIFAT ISMAAT

5b) sifāt **ismaat** – a sifāt ismaat is the opposite of a sifāt izlaaq. It is pronounced with **some pressure**.

Example: the **س** in **سَلَسَل**.

The 23 **sounds that are not sifāt izlaaq** are sifāt ismaat.

EXERCISE

1. underline the izlaaq letters
2. read all the verses.

1. **أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ دُونِ**

الرَّحْمَنِ إِنَّ الْكَافِرُونَ إِلَّا فِي غُرُورٍ

3. **إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ**

وَتَوَاصَوْا بِالصَّبْرِ

4. **إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا**

لَيَصْرِمُنَّهَا مُصْبِحِينَ

5. **عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ**

مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

6. **الَّذِي خَلَقَ سَبْعَ سَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ**

الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

7. **أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ مَّا**

يُسْكُنُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ

غَيْرُ مُتَضَادَّةٍ - SIFAAT GHAYR MUTADHAADA

There are 7 types of ghayr mutadhaada letters.
They are:

1. صَفِيرٌ
2. قَلْقَلَةٌ
3. لِينٌ
4. انْجِرَافٌ
5. تَكْرِيرٌ
6. تَفْشِيٌّ
7. اسْتِطَالَةٌ

2. قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا

3. إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

4. رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

5. لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ

6. جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ

SIFAT SAFEER صَفِيْر

- 1) A *safeer* letter comes out *forcefully*, and has a slight *whistle* too.

Example: the **س** in **السَّمَاءِ**

There are 3 *safeer* letters. They are: **ص س ز**

EXERCISE

1. underline the *safeer* letters; 2. read all the verses.

1. عَلَيْهِمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَاسْتَبْرَقٌ وَحُلُوءٌ آسَاورِ

مِنْ فِضَّةٍ وَسَقَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا

2. سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَلَاثَةَ أَيَّامٍ حُسُومًا

فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعْجَازُ نَخْلٍ خَاوِيَةٍ

3. وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي

أَذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا

اسْتِكْبَارًا

SIFAT QALQALA قَلْقَلَة

- 2) A *qalqala* letter is one which *echoes* all around the mouth and is quite *strong*. *Qalqala* normally happens if the *letter* is *sakin* or *waqf* (a letter you stopped reading on).

Example: the **ق** in **خَلَقَ** and **خَلَقْتَ**

There are 5 *qalqala* letters. They are found in the words:

قُطِبُ جَدِّ

EXERCISE

1. underline the *qalqala* letters; 2. read all the verses.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا

الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ۝ قُلِ ادْعُوا اللَّهَ أَوْ

ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى ۝ الَّذِينَ

أَمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ

الْقُلُوبُ ۝ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ

قَوْمٍ لَّمْ نَجْعَلْ لَهُمْ مِّنْ دُونِهَا سِتْرًا ۝ وَلَا تَطْرُدِ الَّذِينَ

يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ۝ وَإِنْ

كَانُوا مِنْ قَبْلُ أَنْ يُنْزَلَ عَلَيْهِمْ مِّنْ قَبْلِهِ لَمُبْلِسِينَ ۝

SIFAT LEEN لِين

3) A *leen* letter is one that is so *soft* that it can be read as a *madd* - in other words, it can be *stretched*.

Examples: **مَوْت** and **بَيْت**

Leen occurs when a **واو** or **ياء** has a *sukoon*, and there is a letter with a *zabar* before it.

EXERCISE

1. underline the *leen* letters ; 2. read all the verses.

1. قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

2. وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

3. وَالْمَلِكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ
يَوْمَئِذٍ ثَمَانِيَةٌ

4. إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
وَتَوَاصَوْا بِالصَّبْرِ

SIFAT INHIRAAF اِنْجِرَاف

4) *Inhiraaf* causes the sound of the letter **ل** to focus at the end of the tongue, and that of the letter **راء** to focus a little further back.

Example: **يَا أَيُّهَا الرَّسُولُ** should be read so that the **ل** and **راء** sound clearly different.

There are 2 *inhiraaf* letters. They are **لام** and **راء**.

SIFAT TAKREER تَكْرِير

5) *Takreer* stops the sound of a letter staying in *one place*. A *Takreer* letter should be read in such a way that the **راء** neither appears to have doubled, nor does it sound like a **واو**.

Example: the **راء** in **الرَّحْمَنِ الرَّحِيمِ**

Takreer is found *only* in the letter **راء**.

EXERCISE

1. underline the *inhiraaf* and *takreer* letters
2. read all the verses.

1. الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِنْ تَفْوُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ
2. إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ
لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا
3. إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ
جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ
4. يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُخْرِجْكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ

تَفْشِي SIFAT TAFASH-SHII

- 6) *Sifat tafash-shii* causes the sound to fill the **entire mouth**.

Example: the ش in شَاءَ

Tafash-shii happens **only in the letter ش**.

EXERCISE

1. underline the *tafashii* letters
2. read all the verses.

1. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا
2. فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ
3. وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ
4. إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا
5. أَمْ لَهُمْ شُرَكَاءُ فُلْيَاتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ
6. يَهْدِي إِلَى الرُّشْدِ فَامْتَابِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

EXERCISE

1. underline the *inhiraaf* and *takreer* letters
2. read all the verses.

1. الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ

الرَّحْمَنِ مِنْ تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

2. إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَةً وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ

لَهُ نَارٌ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا

3. إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ

جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ

4. يُغْفِرُ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُوَخِّرُكُمْ إِلَىٰ أَجَلٍ مُّسَيَّ

إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ

تَفْشِي SIFAT TAFASH-SHII

- 6) *Sifat tafash-shii* causes the sound to fill the **entire mouth**.

Example: the ش in شَاءَ

Tafash-shii happens **only in the letter ش**.

EXERCISE

1. underline the *tafashii* letters
2. read all the verses.

1. ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

2. فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ

3. وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ

4. إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا

5. أَمْ لَهُمْ شُرَكَاءُ فُلْيَآتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ

6. يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا

إِسْتِطَالَة ISTITAALA

Istitaala causes a sound to continue from the same place, with **no variation** at all.

Example: the ض in وَلَا الضَّالِّينَ ۖ

Istitaala happens **only in the letter ض**.

The ض should not sound like a ظ or د.

EXERCISE

1. underline the *istitaala* letters
2. read all the verses.

1. وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ

2. اِرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

3. فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَامُونَ

4. صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَالضَّالِّينَ

1.9 - MADD مَدّ

1.9.1: WHAT IS MADD?

Stretching the sound of a *harf madd* or *harf leen* is called *madd*.

WHAT IS A HARF MADD مَدّ?

ياء and واو, الف are the *harf madd*. Madd can only be stretched if one of these letters is present.

Examples: نُوحِيهَا

WHAT IS A HARF LEEN لِين

When there is a *zabar* before واو *saakin* or ياء *saakin*, it is called *harf leen*.

Examples: مِنَ خَوْفٍ وَالصَّيْفِ

WHAT IS TUWL طَوْل؟

Tuwl is stretching a letter for 3-5 *alifs*.

WHAT IS TAWASSUT تَوَسُّط؟

Tawassut is stretching a letter for 2-3 *alifs*.

WHAT IS QASR قَصْر؟

Qasr is stretching a letter for 1 *alif*.

1.9.2: TYPES OF MADD مَدّ

There are 2 types of *madd*. They are:

- 1) *Madd asli* أَصْلِيّ
- 2) *Madd far'ee* فَرْعِيّ

WHAT IS MADD ASLI أَصْلِيّ?

If there isn't a ء (hamzah) or sukoon(jazm) immediately after the *harf madd*, then the *madd* is called *madd asli*.

Example: نُوحِيهَا

Qasr is necessary in this.

EXERCISE

1. Underline all the *madd asli* in this passage
2. read the passage.

Note: Remember that a letter with a vertical zabar, vertical zer or upside-down pesh is also a *madd asli*:

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ط سُبْحَنَهُ وَتَعَالَىٰ
عَمَّا يُشْرِكُونَ ١ يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ
أَمْرِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ٢ خَلَقَ السَّمَوَاتِ

WHAT IS MADD FAR'EE فَرْعِيّ?

If there is a ء (hamzah) or sukoon (jazm) immediately after the *harf madd*, then the *madd* is called *madd far'ee*.

Madd far'ee has the following types:

MADD MUTTASIL WAJIB مُتَّصِلٌ وَاجِبٌ

When a ء (hamzah) comes after a *harf madd*, and both are in the same word, it is *madd muttasil wajib*.

Examples: سَاءَ سُوءَ سَيِّئًا

Tuwl is necessary in such a *madd*.

MADD MUNFASIL WAJIB مُنْفَصِلٌ وَاجِبٌ

When a ء comes after a *harf madd*, and both are in different words, it is *madd munfasil wajib*.

Examples: الَّذِي أَطْعَمَهُمْ قَالُوا آمَنَّا مَا أَنْتَ

Both *tuwl* and *tawassut* are allowed in this *madd*.

EXERCISE

1. Underline the madds in the verses on the next page.
2. write t under it if it is a *madd muttasil wajib*
3. write n under it if it is a *madd munfasil wajib*
4. read the verses.

عَارِضِي وَقْفِي MADD AARIDHI WAQFI

When a *sukoon asli* (an actual *sukoon*) is not present *after* a *harf madd*, but instead a *sukoon aaridhi* is present because of *waqf* (a *sukoon* that replaces a *harkat*), then *madd aaridhi waqfi* occurs there.

Example: خَالِدُونَ → خَالِدُونُ

Tuwl, tawassut and *qasr* are all allowed in this *madd*.

عَارِضِي لِين MADD AARIDHI LEEN

madd aaridhi leen occurs when a *harf leen* is followed by a letter that has become *saakin* because of *waqf*.

Examples: بَيْتُ → مَوْتُ بَيْتُ مَوْتُ

Tuwl, tawassut and *qasr* are allowed in this *madd*, but *qasr* is preferred.

EXERCISE

1. underline all *madd aridh*. 2. Write W for *waqfi*, and L for *leen*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ لَا إِلَهَ إِلَّا اللَّهُ ○ وَآمَنَهُمْ
مِّنْ خَوْفٍ ○ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ○ بَأْيِكُمُ الْبَفْتُونُ ○
ثُمَّ الْجَحِيمَ صَلْوُهُ ○ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ○ فَوَيْلٌ
لِّلْمُصَلِّينَ ○ وَلِسَانًا وَشَفَتَيْنِ ○ وَمِرَاجُهُ مِّنْ تَسْنِيمٍ ○

1. وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا
أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي
كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ

2. إِنَّ هِيَ إِلَّا أَسْمَاءُ سَبَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى
الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِّنْ رَبِّهِمُ الْهُدَى

3. وَجُوزْنَا بِبَنِي إِسْرَآءِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَذْرَكَهُ الْغَرَقُ قَالَ
أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَآءِيلَ
وَأَنَا مِنَ الْمُسْلِمِينَ

MADD AARIDHI WAQFI عَارِضِيّ وَقْفِي

When a sukoon asli (an actual sukoon) is not present after a harf madd, but instead a *sukoon aaridhi* is present because of waqf (a sukoon that replaces a harkat), then madd aaridhi waqfi occurs there.

Example: خَالِدُونَ → خَالِدُونُ

Tuwl, tawassut and qasr are all allowed in this madd.

MADD AARIDHI LEEN عَارِضِيّ لِين

madd aaridhi leen occurs when a harf leen is followed by a letter that has become saakin because of waqf.

Examples: بَيْتُ مَوْتُ → بَيْتُ مَوْتُ

Tuwl, tawassut and qasr are allowed in this madd, but qasr is preferred.

EXERCISE

1. underline all madd aridh. 2. Write W for waqfi, and L for leen.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ لَا إِلَهَ إِلَّا اللَّهُ ○ وَآمَنَهُ
مِنْ خَوْفٍ ○ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ○ بِأَيْكُمْ الْمَفْتُونُ ○
ثُمَّ الْجَحِيمَ صَلَّوهُ ○ فليَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ○ فَوَيْلٌ
لِّلْمُصَلِّينَ ○ وَلِسَانًا وَشَفَتَيْنِ ○ وَمِرَاجُهُ مِنْ تَسْنِينِ ○

1. وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي اللَّهِ وَقَدْ هَدَانِ وَلَا
أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي
كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ

2. إِنَّ هِيَ إِلَّا أَسْمَاءُ سَبَّيْتُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ
اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى
الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى

3. وَجُوزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَاتَّبَعَهُمْ فِرْعَوْنُ
وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ
أَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ بِهِ بَنُو إِسْرَءِيلَ
وَأَنَا مِنَ الْمُسْلِمِينَ

MADD LAAZIM WAJIB لَا زِمْرُ وَاجِبٌ

madd laazim wajib occurs when a *mushaddad* letter or *sukoon asli* appears *after a harf madd*.

Examples: وَلَا الضَّالِّينَ ۝ آلُئِنَّ

Tuwl is necessary in this madd.

madd laazim wajib has a further 4 types:

1. Madd laazim kalmi muthaqqal
2. Madd laazim kalmi mukhaffaf
3. Madd laazim harfi muthaqqal
4. Madd laazim harfi mukhaffaf

1.9.3: TYPES OF MADD LAAZIM

MADD LAAZIM KALMI MUTHAQQAL كَلِمِي مُثَقَّلٌ

When a word has a *mushaddad* letter after a *harf madd*, then a madd laazim kalmi muthaqqal occurs.

Example: دَابَّةٌ ۝

Tuwl must be done for such madds.

Note 1: it is called *kalmi* because the *harf madd* and the letter after it are in the *same* word.

Note 2: it is called *muthaqqal* because the letter after the *harf madd* is *mushaddad*.

MADD LAAZIM KALMI MUKHAFFAF كَلِمِي مُخَفَّفٌ

When a word has a *sukoon asli* after a *harf madd* then a madd laazim kalmi mukhaffaf occurs.

Example: آلُئِنَّ

Tuwl must be done for such madds.

Note 1: it is called *kalmi* because the *harf madd* and the letter after it are in the *same* word.

Note 2: it is called *mukhaffaf* because the letter after the *harf madd* is *saakin*.

EXERCISE

underline madds & Write Q for muthaqqal, & K for mukhaffaf.

مُدْهَامَتَيْنِ ۝ مَا الْحَاقَّةُ ۝ وَوَجَدَكَ ضَالًّا فَهَدَى ۝ فَإِذَا
جَاءَتِ الصَّاحَّةُ ۝ وَإِنَّا لَنَحْنُ الصَّافُّونَ ۝ وَمَا أَدْرَاكَ مَا
الْحَاقَّةُ ۝ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۝ أَثُمَّ إِذَا مَا وَقَعَ
أَمْنُكُمْ بِهِ آلُئِنَّ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ۝ وَقَدْ
عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ۝ وَخَلَقَ الْجَانَّ مِنْ
مَّارِجٍ مِّنْ نَّارٍ ۝ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ۝

MADD LAAZIM WAJIB لازم واجب

madd laazim wajib occurs when a *mushaddad* letter or *sukoon asli* appears after a *harf madd*.

Examples: وَلَا الضَّالِّينَ ۖ أَلْهِنَ

Tuwl is necessary in this madd.

madd laazim wajib has a further 4 types:

1. Madd laazim kalmi muthaqqal
2. Madd laazim kalmi mukhaffaf
3. Madd laazim harfi muthaqqal
4. Madd laazim harfi mukhaffaf

1.9.3: TYPES OF MADD LAAZIM

MADD LAAZIM KALMI MUTHAQQAL كَلِمِي مُثَقَّلٌ

When a word has a *mushaddad* letter after a *harf madd*, then a madd laazim kalmi muthaqqal occurs.

Example: دَابَّةٌ

Tuwl must be done for such madds.

Note 1: it is called *kalmi* because the *harf madd* and the letter after it are in the **same** word.

Note 2: it is called *muthaqqal* because the letter after the *harf madd* is *mushaddad*.

MADD LAAZIM KALMI MUKHAFFAF كَلِمِي مُخَفَّفٌ

When a word has a *sukoon asli* after a *harf madd* then a madd laazim kalmi mukhaffaf occurs.

Example: أَلْهِنَ

Tuwl must be done for such madds.

Note 1: it is called *kalmi* because the *harf madd* and the letter after it are in the **same** word.

Note 2: it is called *mukhaffaf* because the letter after the *harf madd* is *saakin*.

EXERCISE

underline madds & Write Q for *muthaqqal*, & K for *mukhaffaf*.

مُدْهَامَتَيْنِ ۝ مَا الْحَاقَّةُ ۝ وَوَجَدَكَ ضَالًّا فَهَدَى ۝ فَإِذَا
جَاءَتِ الصَّاحَّةُ ۝ وَإِنَّا لَنَحْنُ الصَّافُّونَ ۝ وَمَا أَدْرَاكَ مَا
الْحَاقَّةُ ۝ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ۝ أَثُمَّ إِذَا مَا وَقَعَ
أَمْنُكُمْ بِهِ ۝ أَلْهِنَ وَقَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ۝ وَقَدْ
عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ۝ وَخَلَقَ الْجَانَّ مِنْ
مَّارِجٍ مِنْ نَّارٍ ۝ إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ۝

هُرُوفُ مُقَاتَّاتٍ HUROOF MUQATTA'AAT

Some surahs of the Holy Quran start with a series of letters that are read separately. They are called huroof muqatta'aat.

Examples:

ص ق يَس

MADD LAAZIM HARFI MUTHAQQAL عَزْرِي مُثَقَّل

When a word has a **mushaddad** letter after a **harf madd** in a **harf muqatta'aat** then madd laazim harfi muthaqqal occurs.

Example: طَسَمَ

Tuwl must be done for such madds.

MADD LAAZIM HARFI MUKHAFFAF عَزْرِي مُخَفَّف

When a word has a **sukoon asli** after a **harf madd** in a **harf muqatta'aat** then a Madd laazim kalmi mukhaffaf occurs.

Example: ص ق

Tuwl must be done for such madds.

Note: harfi muthaqqal and harfi mukhaffaf only occur in huroof muqatta'aat.

EXERCISE - READ THE VERSES BELOW

طَسَمَ	طَه	كَهَيْعَصَ	الْمَر	الرَّ	الْمَصَّ	لَمْ
ن	ق	حَمَّ عَسَقَ	حَمَّ	ص	يَس	طَس

وَقْفٌ 1.10 - WAQF

WHAT IS WAQF وَقْفٌ؟

Taking a new breath by stopping at the end of a word is called waqf.

There are 3 types of waqf:

1. Waqf bil iskaan
2. Waqf bi-r-raam
3. Waqf bil istima'an

WAQF BIL ISKAAN إِسْكَانٌ

Making a **mudharrik** letter into a **sakin** letter during waqf is called waqf bil iskaan.

Example: يَقُولُونَ → يَقُولُونَ

EXERCISE - READ THE VERSES BELOW

وَلَا يَسْتَكْبِرُونَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ عَلَيْهِ يَوْمَ الدِّينِ
فَتَكُونُ مُصْرَجَةً ۝ يَلَّ تَعْنُ مَعْرُومُونَ ۝ بِأَنَّهُ
الْمَكْرُومُونَ ۝ فَاصْبِرْ عَلَى مَا تُصْرَبُ ۝ مَا مِنْ شَفَاةٍ يُسَبِّحُ
فَسُبُّهُمْ وَتُسَبِّحُهُمْ ۝ مَا تَجْعَلُ الْكُفْرِيَّةَ ۝ عَنَّا بَقَ
وَمَا تَجْعَلُ الْيَقِينَةَ ۝ لَنْ يَكُونَ دَمَالٌ وَتَكُونُ ۝

هُرُوفٌ مُقَاتَا'آت

Some surahs of the Holy Quran start with a series of letters that are read separately. They are called *huroof muqatta'aat*.

Examples: ص ق يس

حَرْفِي مُثَقَّلٌ MADD LAAZIM HARFI MUTHAQQAL

When a word has a *mushaddad* letter after a *harf madd* in a *harf muqatta'aat* then *madd laazim harfi muthaqqal* occurs.

Example: طسّم

Tuwl must be done for such madds.

حَرْفِي مُخَفَّفٌ MADD LAAZIM HARFI MUKHAFFAF

When a word has a *sukoon asli* after a *harf madd* in a *harf muqatta'aat* then a *Madd laazim kalmi mukhaffaf* occurs.

Example: ص ق

Tuwl must be done for such madds.

Note: *harfi muthaqqal* and *harfi mukhaffaf* only occur in *huroof muqatta'aat*.

EXERCISE – READ THE VERSES BELOW

طسّم	طه	كهيعص	الر	الر	السّ	الم
ن	ق	حم عسق	حم	ص	يس	طس

1.10 – وَقْفٌ

WHAT IS WAQF وَقْفٌ?

Taking a new breath by stopping at the end of a word is called *waqf*.

There are 3 types of *waqf*:

1. *Waqf bil iskaan*
2. *Waqf bir rawm*
3. *Waqf bil ishmaam*

إِسْكَانٌ WAQF BIL ISKAAN

Making a *mutaharrik* letter into a *saakin* letter during *waqf* is called *waqf bil iskaan*.

Example: يَعْلَمُونَ → يَعْلَمُونَ

EXERCISE – READ THE VERSES BELOW

وَلَا يَسْتَتْنُونَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○
فَتَنَادُوا مُصْبِحِينَ ○ بَلْ نَحْنُ مَحْرُومُونَ ○ بِأَيِّكُمْ
الْمُفْتُونَ ○ فَأَصْبَحَتْ كَالصَّرِيمِ ○ هَمَّازٍ مَشَّاءٍ بِنِيعٍ ○
فَسَتُبْصِرُ وَيُبْصِرُونَ ○ فَلَا تُطِيعُ الْمُكْذِبِينَ ○ عَتَلٍ بَعْدَ
ذَلِكَ زَنْيِمٍ ○ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ○

WAQF BIR RAWM رَوْم

Pronouncing a *zer* or *pesh* or double *zer* or double *pesh* at the end of a word with only 1/3rd of the *harkat* is called *waqf bir rawm*.

Examples: نَسْتَعِينُ ُ لَفِي خُسْرٍ ُ

EXERCISE

1. underline all the *waqf bir rowm* in verses below.
2. read the verses, applying *waqf bir rowm* where it is present
3. apply *waqf bil iskaan* if *rowm* is not present.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ُ مَلِكِ يَوْمِ الدِّينِ ُ
فَاصْبَحْتُ كَالصَّرِيمِ ُ وَلَا يَسْتَثْنُونَ ُ الرَّحْمَنِ
الرَّحِيمِ ُ فَتَنَادُوا مُصْبِحِينَ ُ بَلْ نَحْنُ مُحْرَقُونَ ُ
بِأَيْكُمُ الْمَفْتُونُ ُ فَاصْبَحْتُ كَالصَّرِيمِ ُ فَسَتُبْصِرُ
وَيُبْصِرُونَ ُ فَلَا تُطِيعُ الْمُكْذِبِينَ ُ هَمَّازٍ مَشَاءٍ بِنَبِيٍّ ُ
عُتِلَ بَعْدَ ذَلِكَ زَنِيْمٌ ُ أَنْ كَانَ ذَا مَالٍ وَبَنِيْنٌ ُ

WAQF BIL ISHMAAM اِشْمَام

During *waqf*, making a *pesh* or 2 *pesh* at the end of a word into a *saakin* and at the same time, making an O shape with the lips, indicating a *pesh* is called *waqf bil ishmaam*.

Example: نَسْتَعِينُ ُ

EXERCISE

1. underline all the *waqf bil ishmaam* in verses below.
2. read the verses, applying *waqf bil ishmaam* where present
3. apply *waqf bil iskaan* if *ishmaam* is not present.

فَكَ رَقَبَةٍ ُ مَا الْحَاقَّةُ ُ نَارٌ حَامِيَةٌ ُ مَلِكِ النَّاسِ ُ إِلَه
النَّاسِ ُ كِرَامٍ بَرَرَةٍ ُ لِيَوْمٍ عَظِيمٍ ُ وَلِيَالٍ عَشِيرٍ ُ
وَطُورٍ سِينِينَ ُ مَا الْقَارِعَةُ ُ كَلَّا لَا وَزَرَ ُ اللَّهُ الصَّدُّ
خُذُوهُ فَغُلُّوهُ ُ سَاطِئِيهِ سَقَرٍ ُ كَلَّا وَالْقَمَرِ ُ وَخَسَفَ
الْقَمَرُ ُ وَقِيلَ مَنْ رَاقٍ ُ لِيَوْمِ الْفَصْلِ ُ بِأَيْدِي سَفَرَةٍ ُ
كِتَابٍ مَرْقُومٍ ُ

WAQF BIR RAWM رَوْم

Pronouncing a *zer* or *pesh* or double *zer* or double *pesh* at the end of a word with only 1/3rd of the *harkat* is called *waqf bir rawm*.

Examples: نَسْتَعِينُ ُ لَفِي خُسْرٍ ُ

EXERCISE

1. underline all the *waqf bir rowm* in verses below.
2. read the verses, applying *waqf bir rowm* where it is present
3. apply *waqf bil iskaan* if *rowm* is not present.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ُ مَلِكِ يَوْمِ الدِّينِ ُ
فَأُصْبِحْتَ كَالْصَّرِيمِ ُ وَلَا يَسْتَنْتُونَ ُ الرَّحْمَنِ
الرَّحِيمِ ُ فَتَنَادُوا مُصْبِحِينَ ُ بَلْ نَحْنُ مَحْرُومُونَ ُ
بِأَيْكُمُ الْبِفُتُونُ ُ فَأُصْبِحْتَ كَالْصَّرِيمِ ُ فَسَتُبْصِرُ
وَيُبْصِرُونَ ُ فَلَا تُطِيعُ الْمُكْذِبِينَ ُ هَمَّازٍ مَشَاءٍ بِنَبِيٍّ ُ
عُتِلَ بَعْدَ ذَلِكَ زَنِيمِ ُ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ُ

WAQF BIL ISHMAAM إِشْمَام

During *waqf*, making a *pesh* or 2 *pesh* at the end of a word into a *saakin* and at the same time, making an O shape with the lips, indicating a *pesh* is called *waqf bil ishmaam*.

Example: نَسْتَعِينُ ُ

EXERCISE

1. underline all the *waqf bil ishmaam* in verses below.
2. read the verses, applying *waqf bil ishmaam* where present
3. apply *waqf bil iskaan* if *ishmaam* is not present.

فَكَ رَقَبَةٍ ُ مَا الْحَاقَّةُ ُ نَارُ حَامِيَةٍ ُ مَلِكِ النَّاسِ ُ
النَّاسِ ُ كِرَامٍ بَرَرَةٍ ُ لِيَوْمٍ عَظِيمٍ ُ وَلِيَالٍ عَشِيرٍ ُ
وَطُورٍ سِينِينَ ُ مَا الْقَارِعَةُ ُ كَلَّا لَا وَزَرَ ُ اللَّهُ الصُّدُ
خَذُوهُ فَعُغْلُوهُ ُ سَاصِلِيهِ سَقَرٌ ُ كَلَّا وَالْقَمَرِ ُ وَخَسَفَ
الْقَمَرُ ُ وَقِيلَ مَنْ رَاقٍ ُ لِيَوْمِ الْفَصْلِ ُ بِأَيْدِي سَفَرَةٍ ُ
كِتَابٍ مَرْقُومٍ ُ

NOTES

Note 1: when a **double zabar** appears at the end of a word during waqf, the double zabar becomes single.

Example: أَفْوَاجًا → أَفْوَاجًا

EXERCISE

1. underline all the double zabars in the verses below.
2. read the verses, making the double zabars in to singles.
3. If the verse doesn't end in double zabar, apply waqf bil iskan.

سَارِهُقُهُ صَعُودًا ۝ ثُمَّ عَبَسَ وَبَسَرَ ۝ وَجَنَّتِ الْفَافَا ۝
 حَدَائِقَ وَأَعْنَابًا ۝ وَكَوَاعِبَ أَثْرَابًا ۝ وَزَيْتُونًا وَنَخْلًا ۝
 مُطَاعٍ ثُمَّ أَمِينٍ ۝ وَمَا هُوَ بِالْهَزْلِ ۝ وَوَالِدٍ وَمَا وَلَدَ ۝
 لَتَرَوُنَّ الْجَحِيمَ ۝ مَلِكٍ يَوْمَ الدِّينِ ۝ وَصَاحِبَتِهِ
 وَأَخِيهِ ۝ فَقَتِلَ كَيْفَ قَدَرٍ ۝ فَالْعَصْفُ عَصْفًا ۝
 وَالنَّشْرَاتِ نَشْرًا ۝ فَالْفِرْقَتِ فِرْقًا ۝ إِلَى قَدَرٍ مَّعْلُومٍ ۝
 وَالْجِبَالِ أَوْتَادًا ۝ وَالنُّشُطِ نَشْطًا ۝

Note 2: when a **round taa (ة)** appears at the end of a word

during waqf, it becomes a haa (ه).

Example: جَنَّةٌ → جَنَّهُ

EXERCISE

1. underline all the round taas in verses below.
2. read the verses, making the round taas in to haas.

فَكَ رَقَبَةٍ ۝ مَا الْحَاقَّةُ ۝ نَارٌ حَامِيَةٌ ۝ مَلِكِ النَّاسِ ۝
 النَّاسِ ۝ جَزَاءً وَفَاقًا ۝ كِرَامٍ بَرَرَةٍ ۝ لِيَوْمٍ عَظِيمٍ ۝
 وَلَيَالٍ عَشْرٍ ۝ وَطُورٍ سِينِينَ ۝ مَا الْقَارِعَةُ ۝ بِأَيْدِي
 سَفَرَةٍ ۝ كِتَابٍ مَّرْقُومٍ ۝ كِرَامًا كَاتِبِينَ ۝ فَأُمُّهُ هَاوِيَةٌ ۝
 قُطُوفُهَا دَانِيَةٌ ۝ إِلَّا الْمُصَلِّينَ ۝ وَفَاكِهَةً وَأَبًّا ۝ تَرْتَقِيهَا
 قَتَرَةٌ ۝ فَإِنَّ تَذَهَبُونَ ۝ النُّجْمُ الثَّاقِبُ ۝ عَامِلَةٌ
 نَّاصِبَةٌ ۝ فليدع ناديه ۝ فِي جَنَّةٍ عَالِيَةٍ ۝

سَكْتَةٌ SAKTAH

Pausing the sound for a moment – but not breaking the breath – is called *saktah*. In the Quran, it must be done in 4 places:

1. surah Kahf	وَلَمْ يَجْعَلْ لَهُ عِوَجًا سَكْتَةٌ قِيَمًا
2. surah Yaseen	مِنْ مَّرْقَدِنَا سَكْتَةٌ هَذَا
3. surah Qiyamah	وَقِيلَ مَنْ سَكْتَةٌ رَاقٍ
4. surah Tatfeef	كَلَّا بَلْ سَكْتَةٌ رَانَ

تَبَّتْ بِالْخَيْرِ

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ط
وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ط
وَاخِرُ دَعْوَانَا أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط

1.11 - EXAMPLES OF PUTTING TAJWEED INTO PRACTICE

ض - HARF HAAFII

To make this sound, the side of the tongue touches the gums of the teeth that are at the back of the mouth and on the left.

This is a full mouth letter.

Its sifaat laazima mutadhadda are:

- 1) Jahr
- 2) Rikhwah
- 3) Isti'laa
- 4) Itbaaq
- 5) Ismaat

Its Sifaat ghayr mutadhaadda are:

- 1) Istitaalat

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HARF LAHWII - ل

To make this sound, the back of the tongue goes towards the uvula, but further forward than ق, and touches the soft palate.

This is an empty mouth letter.
Its *Sifaat laazima mutadhadda* are:

- 1) *hams*
- 2) *shiddah*
- 3) *istifaal*
- 4) *infitaah*
- 5) *Ismaat*

It has no *Sifaat ghayr mutadaadda*

1.12 - TRANSLATION OF IMPORTANT KEY TERMS

LESSON 1

Ta'awwuz:	Praying <i>a'uzubillah</i> - it means to seek refuge	تَعَوُّذٌ
Tasmiyyah:	Praying <i>bismillah</i> - it means to start	تَسْمِيَّةٌ

LESSON 2

Tajweed	To create beauty - to pray the Quran correctly	تَجْوِيدٌ
Lahn	Mistake (in other words, a <i>tajweed</i> mistake)	لَحْنٌ
Jalil	A big, really obvious mistake	جَلِيلٌ
Khafii	A smaller, less obvious mistake. Only people who know <i>tajweed</i> will spot such mistakes	خَفِيٌّ
Sakin	A letter with a <i>jazm</i> / <i>sukoon</i> or it.	سَاكِنٌ
Mutaharrik	A letter with a <i>zabar</i> , <i>zer</i> or <i>pesh</i> on it	مُتَحَرِّكٌ
Isti'aalii	With a mouth full of air	إِسْتِعْلَائِيٌّ
Istifaalii	With a mouth empty of air	إِسْتِفَالِيٌّ
Izhaar	To make something obvious	إِظْهَارٌ
Ikhfaa	To hide something	إِخْفَاءٌ
Haraam	Not allowed - goes against shariah rules	حَرَامٌ
Makrooh	Disliked or inappropriate	مَكْرُوهٌ

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Makrooh	Disliked or inappropriate	مَكْرُوهٌ

LESSON 3

Makhraj	The starting point of a letter	مَخْرَج
Makhaarij	The plural of makhraj	مَخَارِج
Madd	To stretch, pull or extend	مَدَّ
Halq	Throat	حَلَق
Halqi	Throat letters	حَلَقِي
Lahaat	Uvula	لَهَاقَة
Lahawii	Letters that start from near the uvula	لَهَوِي
Shajara	Tree	شَجَرَة
Shajarii	The roof of the mouth, which has branches like the branches of a tree	شَجَرِي
Haafa	Rear edge	حَافَة
Haafii	Letters that are made with the rear edges of the tongue	حَافِي
Taraf	Front edge	ظَرْف
Tarafii	Letters that are made with the front edges of the tongue	ظَرْفِي
Nit'	tip	نِظْع
Nit'ee	Letters that are made with the tongue tip touching the hard palate	نِظْعِي
Thanaaya	The 4 big teeth that are furthest forward in the mouth	ثَنَائِيَا

Sagheer	Whistle - like the tweeting of small birds	صَفِير
Shafa	Lips	شَفَة
Shafawii	Lip letters	شَفَوِي
Chunna	A humming sound, from the nose	عُنَّة

LESSON 5

Isti'laaii	With a mouth full of air	إِسْتِعْلَائِي
Istifaalii	With a mouth empty of air	إِسْتِفَالِي
Mushtarak	Mixed letters - letters that are sometimes prayed with a mouth full of air and sometimes with a mouth empty of air	مُشْتَرَك
Waqf	To stop	وَقْف

LESSON 6

Izhaar	To make something obvious and clear	إِظْهَار
Idghaam	To join or merge	إِدْغَام
Iqlaab	To change or replace	إِقْلَاب
Mithlayn	2 same or similar letters	مِثْلَيْن
Ikhfaa	To hide	إِخْفَاء
Sagheer	Small	صَغِير

LESSON 3

Makhrāj	The starting point of a letter	
Makhaarij	The plural of makhrāj	مَخْرَج
Madd	To stretch, pull or extend	مَخَارِج
Halq	Throat	مَد
Halqi	Throat letters	حَلَق
Lahaat	Uvula	حَلَقِي
Lahawii	Letters that start from near the uvula	لَهَائِه
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Taraf	Front edge	حَافِي
Tarafii	Letters that are made with the front edges of the tongue	طَرَف
Nit'	tip	طَرَفِي
Nit'ee	Letters that are made with the tongue tip touching the hard palate	نِطْع
Thanaaya	The 4 big teeth that are furthest forward in the mouth	نِطْعِي

Safeer	Whistle - like the tweeting of small birds	صَفِير
Shafa	Lips	شَفَة
Shafawii	Lip letters	شَفَوِي
Ghunna	A humming sound, from the nose	غَنَّة

LESSON 5

Isti'laaii	With a mouth full of air	إِسْتِعْلَائِي
istifaalii	With a mouth empty of air	إِسْتِفَالِي
Mushtarak	Mixed letters - letters that are sometimes prayed with a mouth full of air and sometimes with a mouth empty of air	مُشْتَرَك
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Ikhfaa	To hide	إِخْفَاء
Sagheer	Small	صَغِير

LESSON 7

Sifat	A description, quality or characteristic	صفة
Laazimah	Necessary and always there	لازمة
'Aaridhah	Sometimes there and sometimes not - it was explained under mushtarak	عارة
Mutadhaadda	Opposites; completely different to each other	متضادة
Ghayr mutadhaadda	Not having an opposite	غير متضادة
Hams	A soft voice	همس
Jahr	A clear, open voice	جهر
Shiddah	Strong and loud voice	شدة
Rikhwah	Weak and quiet voice	رخوة
Isti'laa	Full mouth and high	استعلاء
Istifaal	Empty mouth and low	استيفال
Itbaaq	To close and join	إطباق
Infitaah	To open and separate	إنفتاح
Izlaaq	Easy	إذلاق
Ismaat	Silent	إصمات
Tawassut	In between shiddah and rikhwah; moderate; It is not a sifat on its own, but rather, in between shiddah and rikhwah	توسط

LESSON 8

Echo	قَلْقَلَة
Whistle	صَفِير
Soft	لِين
To spread	تَفْشِي
On one side	إِحْرَاف
To double or repeat	تَكْرِير
To make long	إِسْتِطَالَة

LESSON 9

To stretch	مَد
To be long	طَوَّل
Moderate or average	تَوَسُّط
Short or clipped	قَصُر
Original and ever-present	أَصْلِي
Secondary	فَرْعِي
Inside a word	مُتَّصِل
Between 2 words; separated	مُنْفَصِل
Temporary	عَارِضِي
Needed or necessary	وَاجِب
Compulsory; must be done	لَازِم

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Sifat	A description, quality or characteristic	صِفَة
Laazimah	Necessary and always there	لَازِمَة
'Aaridhah	Sometimes there and sometimes not - it was explained under mushtarak	عَارِضَة
Mutadhaadda	Opposites; completely different to each other	مُتَضَادَّة
Ghayr mutadhaadda	Not having an opposite	غَيْر مُتَضَادَّة
Hams	A soft voice	هَمْس
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Shiddah	Strong and loud voice	شِدَّة
Rikhwah	Weak and quiet voice	رِخْوَة
Isti'laa	Full mouth and high	إِسْتِعْلَاء
Istifaal	Empty mouth and low	إِسْتِفَال
Itbaaq	To close and join	إِطْبَاق
Infitaah	To open and separate	إِنْفِتَاح
Izlaaq	Easy	إِذْلَاق
Ismaat	Silent	إِصْمَات
Tawassut	In between <i>shiddah</i> and <i>rikhwah</i> ; moderate; It is not a <i>sifat</i> on its own, but rather, in between <i>shiddah</i> and <i>rikhwah</i>	تَوَسُّط

LESSON 8

Qalqalah	Echo	قَالْقَلَة
Safeer	Whistle	صَفِير
Leen	Soft	لِين
Tafash-shii	To spread	تَفْشِي
Inhiraaf	On one side	إِنْجِرَاف
Takreer	To double or repeat	تَكْرِير
Istitaalah	To make long	إِسْتِطَالَة

LESSON 9

Madd	To stretch	مَد
Tuwl	To be long	طَوَّل
Tawassut	Moderate or average	تَوَسُّط
Qasr	Short or clipped	قَصْر
Asli	Original and ever-present	أَصْلِي
Far'ee	Secondary	فَرْعِي
Muttasil	Inside a word	مُتَّصِل
Munfasil	Between 2 words; separated	مُنْفَصِل
Aaridhii	Temporary	عَارِضِي
Wajib	Needed or necessary	وَاجِب
Laazim	Compulsory; must be done	لَازِم


Muqatta'aat	Un-joined letters	مُقَطَّعَات
Kalimi	Inside a word	كَلِمِي
Harfi	Inside a letter	حَرْفِي
Muthaqqal	Heavy	مُثَقَّل
Mukhaffaf	Light	مُخَفَّف

LESSON 10

Waqf	To stop	وَقْف
Iskaan	Pray with a <i>saakin</i>	إِسْكَان
rawm	To pray very short	رَوْم
Ishmaam	To make round; to make a circle with the lips is called <i>ishmaam</i> .	إِشْمَام
Saktah	To stop the sound - but not the breath	سَكْتَة

The reciting and reading of the Quran is both important and rewarding for the Muslims, but for it to be a real reflection of the words of Allah, it must be recited with tajweed, which is a field of study that has a lofty status of its own.

The young Muslims of today need Quranic and religious knowledge. Consequently, this difficult field of tajweed was in need of a simple book that would allow this knowledge to sink into the minds of children, without it being a burden on them.

Over half a century ago, Moulana Qari Dawood Limbada  took the responsibility of filling this void for the young Muslims in his community.

He wrote a hugely popular book called *Baar Tajweed*, and the translation of that book is now in your hands.

The book is logically organised, has clear examples, and has been augmented with multiple exercises that allow the student to immediately implement the rules that have just been learnt.

TAJWEED FOR YOUNG CHILDREN